Evangelical Christendom.

OCTOBER, 1877.

THE MONTH.

ANOTHER crisis is at hand for France. The time rapidly approaches when the issue which the Marshal-President has so unwisely raised between himself on the one hand and the majority of the nation on the other, must be decided by the suffrages of the French people. Of the nature of that decision there can be but little doubt, but to what results it may conduct the country few would have the courage to predict. Apart from all considerations of mere party, the issue in itself is plain and clear. It is not, in its most essential aspects, a question as between the Republic and a Monarchy. Doubtless, the present advisers of the Marshal have monarchical ideas. Probably the Marshal himself may desire, when his term of office shall have closed, to hand over the government to some Royal or Imperial successor; but the question now above all others paramount is this: shall the Government of France be personal or parliamentary; constitutional or despotic? The people are called on to declare whether the Chief of the State, elected to his high office by the nation, shall or shall not govern in accordance with the nation's will, legally and unmistakably expressed. Marshal MacMahon chose to dismiss a Ministry having the confidence of the representatives of the people, simply because their policy was distasteful to himself. The act was high-handed; still, it came within the letter of the law. The President might, of course, assume that the then representatives of the nation did not express the national opinion and will. Only such an assumption could constitutionally justify the curt dismissal of the Cabinet; but that assumption made, an appeal to the nation to confirm or disallow the judgment of the President became imperative and indispensable. From this appeal the President did not shrink; and thus far, however rash or ill-advised, his conduct was at least consistent. France, however, and all Europe waited with anxiety to know what course the Marshal would pursue should the verdict of the nation be against him. His personal descent into the arena of political strife, his identification of himself with a particular party, gave but too much ground for suspicion that he might, in that event, adopt a course equally incompatible with the obligations of a constitutional ruler; and although regarding the judgment of the nation, if pronounced on his behalf, as binding on his opponents, might, if given in their favour, refuse to recognize it as binding on himself. The preparations made by Government for the elections, the formal appointment of official candidates, the undue influence and intimidation brought to bear on the electors, the wholesale dismissal of mayors and prefects of Liberal views, to be replaced by adherents of the Cabinet, and most of all, perhaps, the prosecution of M. Gambetta—all tended to confirm these apprehensions, which have now been apparently justified by the manifesto of the Marshal-President himself. In this extraordinary document Marshal MacMahon distinctly informs the French people that, should they pronounce against his policy, he will neither change it nor resign! The people of France are threatened with perpetual conflict between

the several powers of the State if they will not fulfil the Marshal's behests, by electing a second Chamber such as he approves! No wonder is it that excitement should universally prevail. The manifesto has, however, thus far signally failed of its design. It was doubtless intended to alarm the timid and more moderate members of the Left, and to provoke the more advanced into open insurrection. Instead, however, of producing disunion amongst the Liberals of France, it has only tended to cement and strengthen their alliance. The "Republicans of expediency" have not been frightened into giving in their adhesion to the Government, and the "Republicans of conviction" still maintain their self-restraint and moderation; whilst all circumstances conspire to prove that, if they but preserve this attitude, the victory at the elections will be theirs.

The unexpected death of M. Thiers, at the present juncture more especially, is a heavy blow and serious calamity for France. A statesman of proved ability, incorruptible patriotism, and long experience—one, moreover, who had rendered so recently such important service to the State—could, at such a time, but ill be spared. In him all temperate and reasonable politicians had the fullest confidence and trust. His practical sagacity eminently entitled him to that confidence, and fitted him, in a peculiar degree, to cope with the difficulties of the hour, and to aid in maintaining the constitutional rights both of the nation and the Chamber of Deputies. That M. Thiers was formerly an Orleanist, and that his personal preferences were for a constitutional monarchy, rendered more valuable and impressive the fact of his adhesion to the "Conservative Republic." He, a veteran statesman, with no theoretical predilections in its favour, had arrived at the conclusion that that form of government was the only one possible for France. His name, therefore, was to the Republican party, of all shades and degrees, a tower of strength; whilst his unswerving integrity commanded the respect of his political opponents.

Day by day, the war still raging in the East reveals its true and fearful character as one of the direst conflicts which the page of history records. Since our last issue the Russians have sustained some signal reverses, attended with fearful loss of life; and public opinion in this country almost daily fluctuates respecting their ultimate success. Nothing, however, is more plain than that the conflict will be fierce and protracted; that on neither side can there be, as yet, any prospect of a final triumph; and that both Turks and Russians, equally persistent and determined, are resolved to fight their foemen to the bitter end. The roar and din of battle have been hottest around Plevna and the Shipka Pass, and on these two points public interest has been concentrated for the time. Plevna has been held by the Turks with astonishing tenacity, and severe blame is justly attributed to the Russian generals for assailing it with insufficient force, and sacrificing thousands of valuable lives in vain attempts to take what, without more soldiers, never could be won. Some of the redoubts, after fearful scenes of carnage, have been captured by General Skobeleff; other positions on the left, gained at great cost, have been retaken by the Turks. Immense losses have been sustained in these contests, 15,000 Russians being *hors de combat*. The Grand Duke, however, is determined that the place shall be captured. The Czar's troops have bravely defended the Shipka Pass—a place, seemingly, very difficult to hold—against the most desperate and continuous assaults of Suleiman Pasha, who furiously cannonaded it both by night and day, so as to prevent the Russians from repairing the breaches he had made. The Asiatic campaign, meanwhile, goes on with varying success. The present state of things, fearful but undecided as it is, affords no ground for diplomatic intervention with any hope

of practical results. There must yet, it seems, be a further baptism of suffering and slaughter. Meanwhile the friends of peace must be upon their guard. Truly thankful should they be that, God helping us, we have hitherto been kept from taking part in this dreadful and desolating war, and, most of all, from drawing the sword to maintain an odious tyranny, which, so long as it continues, will not cease to thwart all the efforts of statesmen for the permanent amelioration of the condition of the Christian subjects of the Porte.

From Southern India the agonising cry of distress still sounds with unabated urgency. Whole villages and districts are suffering the horrors of want; and thousands, notwithstanding every possible effort, are literally dying of hunger. The Government relief agencies are now in active operation, and are being worked with untiring activity; they are far, however, from overtaking the imperative and never-ceasing need. It is obvious that the resources of the Indian Government will be taxed to the utmost, that large loans even must be raised, and the already crippled finances of the empire burdened with a formidable addition to its debt. To obviate this necessity, a grant of money from the Imperial Exchequer is, in some quarters, vehemently urged. Considering, however, the probability that famines in India may, to some extent, not infrequently recur, this precedent might be dangerous, and even compel the Home Government to borrow money, although, of course, they could do so on more favourable terms. We note with satisfaction that the stream of private liberality is flowing fast and freely. The Mansion House Fund now amounts to between two and three hundred thousand pounds, and that Fund is so administered as in no way to interfere with the active efforts under the control of Government, whilst it effects its own special and important ends. Medical aid, where needful, is provided, orphans cared for, and seed for sowing next year's crops will shortly be procured. Other funds, in other towns and districts, swell the current, and make it plain that England is thoroughly aroused, and fully alive to a sense of her responsibility in relation to this fearful visitation. In a portion of the famine-stricken districts rain has fallen, so as to afford some hopes for next year's harvest. India is not the only country which has this year been visited by want. China, in its northern districts, is suffering from the same calamity as India; Brazil endures the horrors of a drought; and from Egypt we have tidings of impending scarcity from insufficient rain.

War, in the dominions of the Sultan, apart from the actual carnage and the privations undergone by the armies in the field, is everywhere producing its natural results in misery, destitution, and distress. From a despatch of Mr. Layard to Lord Derby we learn that families innumerable, houseless and without means, are wandering throughout the land, having had their homes burnt, and their fathers and their husbands slain. Many find it hard to obtain even temporary food and shelter, and many, too, are wounded, to say nothing of the aged and the sick. Thirteen thousand of these wretched fugitives are computed to be in Adrianople, and at Philippopolis nearly eight thousand are collected, whilst many thousands can be found in the capital itself. No adequate means are provided for the relief of these unhappy people; but some aid, we learn, is granted them from the Compassionate Fund which was originated in this country by the Baroness Burdett-Coutts.

From Rome we learn that the failing state of Pio Nono's health occasions, in ecclesiastical circles, the greatest possible anxiety. In the Sacred College all possible arrangements are being made against that event which, in the ordinary course of

nature, cannot be far distant, and which will necessitate the choice of a new Pontiff. Such a necessity, in the present state of the Continent, would be a crisis in the history of the Church of Rome; and on the character of the Pope to be elected even the future tranquillity of Europe might depend. Every nerve will be strained by the Jesuits and their allies to insure the election of an Ultramontane. Their success, however, in such an effort, though probable, is by no means absolutely sure. Should the future Pontiff be disposed, unlike the present, to make concessions to the spirit of the age, we may possibly even witness a schism in the Romish Church. Should he, on the contrary, be resolved to maintain intact the most extreme pretensions of the Papacy, it will but precipitate the tremendous conflict between the civil and ecclesiastical powers which everywhere seems to be impending. A great and general struggle between priestly claims and clerical intolerance on the one hand, as against scriptural religion and civil and religious freedom on the other, must one day certainly occur—nay, has even yet begun. On the course of that struggle the demise of the present Pontiff might powerfully act; otherwise the Protestant world would have no interest in the event, save one of regretful pity at the spectacle of a man who, after claiming for so many years prerogatives virtually divine, is stripped at once of all, reduced to a level with the humblest of those over whom he claimed to rule, and summoned to enter into the more immediate presence of his Maker, like any ordinary mortal.

The remarks of the Emperor of Germany, addressed to a deputation of Protestant ministers from the Rhine, who had an interview with him at Benrath, have naturally aroused great attention at Berlin, as indicating not only his personal views on the great questions which divide the Evangelical and Rationalistic parties in the Church, but also an intention, at some fitting season, to revise and modify its constitution, in the interests of orthodox belief. His Majesty, after expressing his approval of a constitution generally, observed that in that now existing some "unsafe elements" had been introduced, calculated, although perhaps unconsciously, to cause "the destruction of religion." It was clear, therefore, that in some points an amendment of it was required. The Emperor referred to the fact that his father was the first to seek the union of the scattered members of the Evangelical Church, and that on the foundation on which they rested he himself also took his stand. These remarks are directed chiefly against the Rationalistic laity who have acquired such influence in the smaller or inferior synods, and are supposed to foreshadow a considerable restriction of their powers. Bearing in mind that the Emperor is, *ex officio*, the *Summus Episcopus* or Chief Bishop in the Protestant Church of Germany, his language has special significance, and clearly shows his determination to defend, by the weight of his authority, and in conformity with law, the essential doctrines of the faith.

The death of Brigham Young, for more than thirty years the leader of the Mormons, and the founder of the city at the Great Salt Lake, is an event which will probably lead to many changes in the condition of Utah, and in the general relations of the Mormon tribe to American society. Young, whose notoriety is world-wide, was born at Vermont in 1801, and at thirty years of age joined the ranks of the pretended prophet, Joe Smith, at Kirtland, in Ohio. His energy and administrative talent, which were great, soon raised him to a position of prominence amongst the fanatics who had enlisted under Smith's standard; and in the troubles and conflicts which ensued, he became one of their chief leaders, was with them in the war they waged with the people of Illinois and Missouri, and when Smith himself was slain,

not unnaturally rose to the position of their prophet and their head. He it was who, in 1846, persuaded his followers that the Salt Lake Valley was their promised land, induced them to forsake Nauvoo, and to undertake a pilgrimage to Utah, where, after enduring great hardships, they arrived in July, 1847, and founded their present settlement, which rapidly increased and grew. A community was formed, the territory duly organized, and Young appointed Governor. His authority was absolute; he proclaimed the lawfulness of polygamy; the social theories of Mormonism were reduced to practice; and people from all parts of America and Europe migrated to Utah as to some earthly paradise, till the population amounted to 250,000 souls. Admission to the American Union as a State was refused, but the United States were compelled to recognize the Mormon territory. Young was undoubtedly a man of great ability and power, as is proved by his success, but of a character utterly selfish and unscrupulous; and his memory is stained with crimes perpetrated in the promotion of a huge imposture, under the name and with the pretended sanction of religion.

The Church Congress to be held this year will doubtless awaken, in ecclesiastical circles, no small amount of interest, and be largely and influentially attended. As it will take place in the immediate neighbourhood of London, opportunity will be afforded for the presence of the leading clergy of all parties to an extent not attainable in provincial and distant towns. That the Primate will preside, of course invests the occasion with additional importance. It is increasingly perceived that these gatherings, unofficial though they be, afford facilities not to be despised for the "living voice of the Church" to make itself heard, and to express its purpose and its will. At a time when the most agitating questions are discussed, when the most alarming strides towards Rome are taken by the Ritualists, and when public excitement on ecclesiastical questions has almost reached its culmination, it may be anticipated that there will be no lack of animation in the proceedings of the Congress, no want of warmth in its debates. The fact that certain members of the "Holy Cross" Society are to take part in the proceedings almost induced some leading Evangelical men to resolve to stay away. We are glad, however, that wiser counsels have prevailed. To leave the field open to the enemy is but seldom either politic or right.

Before these pages are in the hands of our readers, the Annual Conference of the Evangelical Alliance will have been held in Oxford. The programme of the proceedings will probably have already satisfied the members and friends of the British Organization that, in respect of general interest, this gathering will have been surpassed by none that have preceded it. During the past year the ranks of the Alliance have received many new and valuable accessions; the action of its various branches has been well sustained; new branches have been formed in foreign lands; and the efforts of the Council on behalf of Christian union and in the maintenance of religious liberty have been attended, in many cases most conspicuously, by a blessing from on high. At no time, indeed, whether in the interests of the practical union of Christ's disciples upon earth, the cause of civil and religious freedom, or the maintenance of an unflinching testimony against the spread of Romish error and speculative unbelief, were the services which the Alliance proposes to itself to render more imperatively needed; and the holding of its Conference in one of the ancient seats of Christian learning has invested that assembly with a special and peculiar significance.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

——, September, 1877.

THE COMING EARTHQUAKE.

Another shock of what we cannot but call the coming earthquake has vibrated through France. The "petit homme," as Thiers was familiarly and caressingly called, was some time ago represented as a bird on a vigorous shoot of the old Gallic oak, looking down complacently on France, ready to fly to her rescue when called upon. The opportunity was not given, and the call has come from a higher region, whence there is no return. The sudden departure of a man of eighty can excite no surprise; but at this juncture, when all republican hearts and hopes for a calm and peaceable future were strangely centered in him, his death gives a blow which is more deeply felt than expressed. The dignified refusal on the part of his family and friends of an official funeral with official honours, intensely satisfied the popular feeling, and the whole population of Paris turned out to pay their tribute of respect and indicate their political hopes. The demonstration was intense and calm. No doubt the Republican idea has gained a greater impetus by this event than it could have done by anything else. The danger ever is that as the calm and wise leaders die off, impetuous ones will gain the ascendency, and that, surrounded with tinsel glory in the eyes of the people, by the intense petty tyranny of the opposite party now in power, they will be regarded as heroes and martyrs, set on high, and worshipped; that by them France may be plunged into the horrors of another civil war, and another Napoleon be called to govern. It was

M. THIERS

who signed, on November 29, 1871, the decree calling together the 30th Synod of the Reformed Church, after above one hundred years of forced cessation, and thus insured the entire and free working of her ecclesiastical government. All our Protestant periodicals deplore his death, but what will your readers think of the following words, which close the article of the *Eglise Libre*, the organ of the Free Churches? "The monument most worthy of France and of M. Thiers is the *Republic itself*. On the double foundation of liberty and peace laid by the Liberator of the territory, may it soon arise—thanks to our faithful votes—victorious over all its enemies! Then M. Thiers will have of all the glories he deserved, the one for which he cherished the greatest ambition; and *if the reports of this world reach the one he has entered, his soul will rejoice in hearing a whole people acclaim his name as the Founder of the Republic" (!)*

THE PROTESTANT SYNOD

is called for by the Government Commission unconditionally, because its meeting is the only legal and religious solution of the Church's difficulties. The conciliatory advice given, and which seems unlikely to be followed, is in nowise obligatory. The Liberals are intensely disappointed. The difficulty still remains the same—the infinite shades of doctrine which obtain in the Church, the impossibility of drawing a line between Orthodox and Rationalists, and consequently the insurmountable obstacle to a separation. While the State supports the Church, the party that withdraws would no longer be the official Reformed Church of France, descended from the Huguenots, and both parties cling to the title and the descent. Supposing both agreed to relinquish State support, the difficulty would no longer be insurmountable. So say the Free Churches. But the perilous struggle for existence of these, and the uncertainty of their doctrines and discipline, give no enviable idea of advantage in separation.

THE GREAT DESIDERATA IN FRANCE,

which the adversary endeavours to hinder by this interminable wasting of time and strength, are the patient study of the Word of God, the exalting of Christ as God the Saviour, the seeking and the building up of peace, righteousness and joy in God the Holy Ghost. Doctrine and practice relax amid vexed questions, and the world turns away in disgust. And yet some men are turning to Protestantism as to an ark of safety, and pamphlets are curiously written and widely circulated against the Church of Rome and its political and social bearings. But the Gospel not being told in them, the people are drawn out of Rome, but not into Christ our God and Saviour. The natural repulsion is helped, but no attractive force is presented.

On the other hand, it is a curious sight to behold men of the world turn to Romanism

as to an ark of safety. Among others this has been the case with

PAUL FEVAL,

who is busily expurgating his innumerable novels, and writing new ones in favour of Rome, and lending his pen to vouch for the drivelling stories of miracles at the shrines of Lourdes and elsewhere. *Apropos* of miracles, the absurd Salette has at length received the visit of a cardinal in the person of the Archbishop of Paris!

Among all these things, we believe there is a latent and growing danger that the great mass of the nation led by the few, will sooner or later demand conformity to a religion practised, though unbelieved in, and that in the name of national unity and public tranquility. Sceptics, who hesitate not in submitting in such emergencies, are then the first to cry out against the fanaticism and intolerance of Christian resistance. All this calls for strengthening of faith among us, and seeing that our foundation is on the Rock.

The following description of

PROTESTANTS AND PROTESTANTISM,

taken from a catechism written by the distinguished Jesuit theologian Perrone, is going the rounds of the papers: "What sort of people are Protestants? They are everywhere the scum of all the vices and all immoralities. . . . You are not only to be on your guard against Protestantism and those who seek to spread it, but to regard them with horror and fear. Protestantism and its partisans are to the religious and moral world what the plague and the plague-stricken are to the physical world!"

In singular contrast to this is the fact that the present effort brought to bear against sanctioned immorality is led by a modest Protestant lady of England, Mrs. Butler, to meet whom a conference is assembled in Geneva, for which prayer has been made on September 9th in all Protestant churches.

In looking over the various

MODES OF SIMPLE EVANGELIZATION

in France, the continued action of the Neuchatel Swiss committee, first formed to visit the soldiers who had returned home after receiving, in 1871, Swiss hospitality, continues to prosper. At Gap, a school has been opened by Pastor Schell, who is encouraged by increase in the number of his hearers, and several families who have left Romanism. At Puy, one of the centres of Romish superstition, Pastor Hebmann is making good headway. Mr. Seitte is greatly encouraged in the Allier, where 200 persons meet to worship at Commentry, and thirty-five children frequent the school at Beneset, and Montlucon is most encouraging. The Bible-carriage is also a continued source of good; in five years Monsieur and Madame Pointet have gone over thirty-seven departments with most thrilling adventures in many places. When the people are left to themselves, the sales and distributions are very favourable; it is only when priests and notables excite suspicion that opposition and insult occur, and burning of Bibles. In four years' time they have *sold* 638 Bibles, 1,005 large Testaments, 23,904 small Testaments, 22,490 *Almanachs de Bons Conseils*, and 50,469 wall-papers, besides distributing freely 298,000 Gospel portions given by the English. In the *Bulletin* of the Young Men's Christian Association, is the most interesting account of the wedding tour of one of Mr. McAll's principal coadjutors, a genuine Frenchman. On the third day of their journey, Monsieur and Madame Saillens arrived at St. Jean-du-Gard; the next evening twenty-five members met for prayer. Then followed meetings of 300 people on the greensward; others in the chapel; singing of the new French "Sankey" hymns; 500 people met as an Evangelical Alliance in a schoolroom. Another meeting overflowed; there were 700 people outside, when the National Church opened wide its doors, and 1,500 people poured in. The meeting was overawed by the presence of God. A smaller meeting was held in the Free Church, the next day, with similar results; hymns and prayers came spontaneously in between the various speeches. The following days were spent in climbing, in the old-fashioned vehicle called a *patache*, the

MOUNTAINS OF THE GEVAUDAN AND VIVARAIS,

every step dear to descendants of the Huguenots by some stirring historical association. No Romanists there; some people have grown old without ever seeing one. We have often wondered that English Christian tourists never pass through these regions. But Rationalism sits enthroned there, and its deadening influence has chilled and frozen the life out of the population. Neither confession of faith, nor confession of sin, nor calls to the Saviour. Death breathes from the pulpit over dead congregations. Seek, therefore, neither prosperity of soul, nor of body, neither welfare nor comfort. Toil, toil for the body, and an unread Bible for the soul, and the nickname of *Moravian* cast at the earnest Christian traveller.

THE CHILDREN'S SPECIAL MISSION

have just brought out their first series of

International Leaflets, Illustrated (Holness, 21, Paternoster-row), in French and in German. Forty thousand have been printed in French, and are beginning to be circulated in France and Switzerland. Mr. T. B. Bishop, the hon. secretary of the Mission, has met with much encouragement in Germany and in Switzerland; and will doubtless meet the same in Paris from all who love children and long to bring them to Christ.

NEW ENGLISH CHURCH AT NEUILLY.

A very interesting and impressive ceremony of turning the first sod of the new English Church at Neuilly, near Paris, was performed on the 13th ult. The proceedings were opened by the Rev. Canon Maunsell, who read 2 Chron. vi., and afterwards offered prayer. A short address was delivered by the Rev. C. E. Patterson, of the Presbyterian Church. He, as a resident at Neuilly, expressed his pleasure at seeing a place of worship erected in this rising neighbourhood, where there are so many English who have no church within reach. The Rev. H. Sharp, of Hampstead, and Dr. Mitchell, of Chicago, also spoke a few words of kindly interest in the work and its promoters. Afterwards, a hymn was sung by the children, 38 in number, of the Orphanage, 35, Boulevard Bineau (M. Galignani's recent gift), who formed an interesting and conspicuous group in front of the speakers. All present expressed most hearty sympathy with Miss Leigh, in her present efforts as regards the church and schools.

ITALY.

REPORT FROM MILAN FOR JULY, 1877.

By the Rev. Damiano Borgia.

Translated by the Rev. John R. M'Dougall, for W. C. Jones, Esq.]

Milan, July 28, 1877.

Dear Sir and Brother,—I am happy to communicate comforting information, which will be pleasing to all who love the progress of the Lord's work. I wish to say that this month we have had twelve new communicants. They are Mr. John B. Ferrari, architect, and his wife; Amelia Menotti; Luigi Bardelli, formerly financial secretary of the Municipality; then Angelo Maroni, Adamo Motti, Biagio Spaggiari, Carlo Pellegatto, Alberto Cancari, Antonio Politti, Venceslao Cattaneo, Angelo Niccoli and Teresa Fornasari. At the church meeting at which the first seven of these were admitted, we had an hour and a half of real jubilee; being asked one by one, they answered most satisfactorily. How delightful to hear from their own lips how the Lord had called them out of error to the knowledge of the truth! What diverse conditions and dispositions among men, and yet how many ways and means God can dispose of for calling His creatures to Himself.

On Wednesday last, July 25, when an extraordinary meeting was held to receive the other five to the Lord's Supper, the same joys were renewed in each one of us, because of the faithful testimony borne by each one publicly, as to the Lord's work carried on in each heart. Indeed, one said to us: "Brethren, I regret to be unable to say all I feel in my heart of hearts since I believed; but one thing I can assure you of, and that is, that formerly when any one so far forgot himself as to say an insolent thing to me, I felt the blood flowing quick in my veins, and my nerves got so excited that it was hard for my enemy to escape from me, without a dose of heavy blows. Now people may say what they like, it produces no irritation; I remain calm and peaceful. I am also on better terms with my wife. In fact, I see that I am another man, and I ask myself, who has wrought this thing in me? I feel that it is the work of our Lord Jesus. I feel the pardon of my sins. I feel that He has called me to Himself, and therefore I ask to be admitted among brethren in Christ, and to the commemoration of His death."

Another said: "Brethren, I rejoice to have this occasion of telling you what the Lord has done for me. From the doctrines of Roman Catholics, and because of the bad example of so-called priests, I felt driven to believe in nothing, and at times I said to others that even God did not exist. My conduct, naturally, was no better than the principles professed by me. I was at the mercy of every passion. And yet I had no true comfort or rest in my heart. One night, by chance, I came into this church, and lo, I suddenly felt myself seized by a hidden force. I felt the need of believing in something. I took to reading the Gospel. I came habitually to church, and my soul has been raised more and more to heaven. In short, I feel as if I had been dead, and now

raised to a new life;—to a new life, I say, because that which before was my delight is now my shame. Christ has taken the first place in my heart, and I thank Him for it. If you will receive me, brethren, among you, I shall be so glad; if you have difficulties, I shall wait as long as you please, but I shall never cease to read the Bible and worship in this church, where Christ is spoken of, who has by His death obtained for me eternal life."

How could we refuse persons who made such confessions? It would make too long a report, were I to tell what all the twelve new communicants said. Thus much I have thought it well to say, that you might see how powerfully God has been working in many hearts.

The future of this work is assured. The Lord is with us.

THE SYNOD OF THE VAUDOIS CHURCH.

The Rev. D. Maclagan, Convener of the Free Church Continental Committee, writes, on the 12th ult., as follows to the Edinburgh *Daily Review*:—

The proceedings in "the Valleys" during the past week will hold a prominent place even among the many grand memories of this historic Church. The Synod week is always an interesting one, but this year it has been very specially so, not only because of the ordination of six youthful ministers, but because on the day preceding the Synod, the Memorial Church of Pra-del-Torno, was formally dedicated under circumstances of peculiar favour and success.

It is the custom of our Waldensian friends to hold an annual "*jour de fête*" in the Valley of Angrogna, to render thanks to God for His marvellous deliverances wrought for them in ancient days. This annual thanksgiving day was made the occasion of dedicating the new Memorial Church. The building, comprising a place of worship, a school, and a residence, rises from an immense rock, called Rocca de Pra-del-Torno; and as it catches the eye on entering the valley has the most surprising and gratifying effect. The special dedication service was conducted by Signor Charbonnier, the Moderator, whose vigorous speech at the recent Presbyterian Council is well remembered. Ascending the "tribune," which advantageously serves as a pulpit, he solemnly placed on the desk a large Bible, invoking "the thrice-holy name of God." The Bible, which is the gift of a devoted minister of the Church of England, has inscribed on its side, "*Alla lege ed alla testimonianza*, Isaiah viii. 20." Having read the eighth chapter of 1st Kings, from verse 22nd to the end, the Moderator offered the dedication prayer. The services within the church, which only accommodates two hundred people, were brought to a close, and there followed a scene memorable beyond all former experience.

Upwards of three thousand persons had assembled from the neighbouring valleys, having crossed the mountains in bands of twenty, thirty, or forty, gathering to this great occasion. The weather was magnificent; and under the shadow of great trees in a neighbouring "prairie," congregations were formed, and the Gospel was preached by ministers of their own and other churches, intervals being given for singing the psalms and hymns so dear to them, and the music of which, guided by choirs who had prepared themselves for this duty, swelled and echoed through the rocky heights of Angrogna. Signor Bonnet, the pastor of the parish, preached from the words—the motto of the Waldensian Church—"Lux lucet in tenebris"—"The light shineth in darkness"—John i. 3.

From eleven in the morning until four in the afternoon, with a brief interval at midday, the services continued, after which the great multitude, defiling slowly and solemnly by their different roads, returned to their homes, not likely soon to forget the dedication of the Memorial Church of Pra-del-Torno.

Next morning the Synod met and was constituted at La Tour, the sermon being delivered by M. Meille, pastor at Turin, on whom devolved the duty of preaching to the assembly and of addressing the six young men—one of them his own son—whose ordination was a feature of deep interest in their proceedings. The names of these youthful ministers of Christ are familiar to us in Scotland, their year of training in this country having brought them into contact with many of our people, by whom they are affectionately remembered—Messrs. Roman, Vinay, Guigou, Revel, Rostan, and Meille. The preacher's discourse, based upon the words, "Thou, therefore, endure hardness as a good soldier of Jesus Christ," was every way worthy of the occasion; setting forth with great tenderness and faithfulness the grandeur of the service and the dignity of

the office upon which the candidates for ordination were about to enter. Part of the address is given in *Le Témoin*, the journal of the Vaudois Church, to which I am indebted for the facts in this letter; and the following brief abstract may give some idea of its character: 1. "The career," Mr. Meille said, "on which you are entering must be accepted as one, not of calm and repose, but of combat; and this, which is always true, is specially so in our days. 2. The soldier of Christ must have an intense conviction that he who sends him to the warfare is the Lord Jesus Christ. 3. The minister of the Gospel is a soldier of Christ in this sense, that salvation by Jesus is the grand end of his ministry. 4. As a soldier uses arms, the Gospel minister must use the means which will carry him to victory. A profound conviction of the truth of what he teaches, so that the very accents of his voice seem to say, 'I believe, therefore I speak'—the use of the Word of God not as an arsenal merely, but as living bread—prayer at all times, remembering Luther's saying, 'To pray well is to labour well'—a holy life—an unwearied patience; such are the means he must use. And yet, he added, there is one other—love; Jesus spoke, acted, prayed, but above all, He loved; and His apostle, in the same spirit, became all things to all men, that he might save some." Closing his address, he urged the candidates, if they had not these characteristics of a soldier, to retire at once from a warfare for which they had no aptitude; and, on the other hand, if in some measure at least they could say, "Lord, I am thine, send me," he bade them God-speed, and characterised this day as the brightest in their life. No doubt they could not but feel and cry: "Who is sufficient for these things?" but the answer was: "Not yourselves alone, but Jesus with you." Such is an abstract of an address which it is not possible to read without rejoicing that this grand old Church in sending forth its youthful ministers does so with such exalted aims and such animating counsels.

FREE ITALIAN CHURCH AT ROME.

On the 18th July last, when the schools in connection with the Free Italian Church at Rome were closed, a marble tablet was exposed to view, which had for its design the commemoration of the kindness which had been shown that Church by so many Christian friends throughout the world in providing the splendid premises it now possesses. After the hymn, "Safe in the arms of Jesus," had been sung by the children, the pastor of the church, Mr. Conti, gave an address, in which, after expressing hearty acknowledgments of God's wonderful goodness, he referred suitably to the generous contributions which had been obtained through the indefatigable labours of Mr. M'Dougall, and to the noble career of Mr. Gavazzi. The inscription on the tablet runs as follows: "To the Rev. John R. M'Dougall who, from his native land and the Free Church of Scotland, brought to the Free Christian Church in Italy a brother's heart, providing by wise measures and a mighty hand for Italy's reformation in this spacious edifice, with its church, college, schools, and dwelling-houses. The day of inauguration, 18th March, 1877, by Alexander Gavazzi, the crowning act of his life's prayers and labours. The Church which is at Rome erected this in grateful remembrance of the event.—A.D. MDCCCLXXVII."

THE POPE.

There is no doubt the Pope's health has considerably deteriorated. He may still linger on for some time, perhaps for a long time, if that heavy tax upon his strength, the receiving pilgrims, listening to the ofttimes lengthy addresses, replying to them, and fulfilling the rest of the tedious routine, be withdrawn; but that serious apprehensions are felt in the Vatican that it is just as likely he may pass away at any moment is evident from the injunctions to his physicians not to absent themselves from Rome. Pius IX. no longer rises, as was his invariable custom, at five in the morning, year in and year out, summer and winter through. It is now summer, but he does not leave his bed till seven o'clock. He hears mass, and says it when he can; but, poor old man, he can no longer stand to do so. The English pilgrims who were here in May saw him on his feet almost for the last time. When he has taken his simple breakfast, he receives such members of the Sacred College as have business to transact, and he is actually dying in harness. One morning last week Cardinal Sacconi, I am told it was, was reading a report to him, when—still morning as it was—His Holiness fell quietly asleep. The Cardinal stopped, waited awhile, and then moved something purposely. "I must have fallen asleep," said the Pope with a sigh, awakening, and then after a moment's pause added, "*Sta bene, sta bene;* regulate the matter as may be for the best." And no further business was brought before him that day. These sleepy fits occur continually.—*Times' Roman Correspondent.*

GERMANY.

[From our own Correspondent.]

——, Prussia, September 17, 1877.

THE EMPEROR ON CHURCH MATTERS.

During his journey to the Rhine province for the autumn manœuvres, the Emperor received a deputation of the clergy of that province at Benrath, who presented an address. In reply, his Majesty said: "As you state, things have happened of late which have obliged me to show clearly what is my own position, and this in accordance with my ancestors, and especially my late father, who first sought, and not without success, to unite together the scattered members of the Evangelical Church. My own conviction rests on the foundation which you have spoken of, and on this foundation the Church must stand. If not, then we shall come to ruin, for there is a party which desires to abolish religion. We must not deceive ourselves in this matter. Last year, on another occasion, I recalled the fact, that once (I was thinking of the French Revolution) God was rejected and again reinstated. And now we are on the same road, although a good many persons are not aware of the crossways that are leading to it." The Emperor then spoke of our Church Constitution, and remarked that it required amendment in some points, because "unsafe elements had been brought into the representation, which, perhaps unknown to themselves, were calculated to cause the destruction of religion." Still it was a step in advance to obtain the co-operation of the laity in Church matters; though it should be shared by Christian laymen only. His Majesty concluded by saying: "We must not conceal from ourselves that we are living in serious times; and in them you have a difficult position and a great task. I stand on the same foundation as yourselves." The deputation then took the opportunity to express their fears that secular schools might be introduced, upon which the Emperor said: "You may reckon upon me."

All Christian hearts in Germany rejoice at this open confession of our Sovereign to the great truths of the Bible, and many pastors try to diffuse as widely as possible all these Imperial testimonies, which have greater influence than many a sermon. Of course the "Liberal" press is less satisfied, and tries to show its displeasure by blaming its adversaries for what it calls an undue drawing of the person of the Sovereign into the strife of opinions. The words of

PRINCE BISMARCK,

in his long interview at Kissingen, with some pastors from Würtemberg, are also much commented in the papers. While one finds the words well adapted to cool down the growing assumptions of Pietists, other Liberals regret that the great statesman does not express himself fully satisfied with the adoption of civil marriages. It is valuable information to know that Prince Bismarck does not approve of all the details of the May Laws; this seems to open a door for a revision; and certainly the great object of his policy, to secure the independence of Germany against Rome, will all the better be accomplished when justice is done to our Church.

In the meantime the Grand-ducal Government of Hesse is also entering into a similar

CONFLICT WITH THE PAPAL SEE.

After the death of Bishop Ketteler, the Chapter elected Moufang for his successor, one of the most violent Ultramontanes, and the Pope confirmed this election. The Government, however, refuses to recognise him, as he gives no guarantee that he will obey the laws of the State. As no party will give way, the same state of things will exist at Mayence as in most of the Prussian dioceses.

In accordance with our new church constitution, all the external church matters, hitherto administered by the Ministry for Public Worship and the Government Offices, have now by royal order been transferred to the Supreme Consistory and the Consistories.

THE PROTESTANTENTAG

will not be held this year, but instead a conference of delegates (not open to the public) is to take place. To see the Protestanten-Verein suddenly avoid the criticism of the public, seems very strange. The reason of the whole arrangement is probably that the violent expressions of unbelief in the Berlin Synods have rather compromised the tendencies of this society. The members think it safer, therefore, to keep quiet for some time, and to consult confidentially how best to resume a more prudent activity.

The thirty-first general meeting of

THE GUSTAVUS ADOLPHUS SOCIETY

was held at Frankfort-on-the-Maine from the 4th to the 6th of this month. The society has done a great deal to support Protestant congregations in Roman Catholic districts, yet much remains to be done. 1,149 congregations have received assistance in the last few years. The entire receipts of the society

amounted to 739,344 marks (one mark is equal to one English shilling). Since the establishment of the society, 13,474,899 marks have been distributed among 2,617 congregations, which could not have kept up their existence without this help. 34 churches, 27 schools, and 17 manses have been built; 24 churches, 11 schools, and 9 manses are being built at the present time; 179 churches, 105 schools, and 90 manses are yet required; and 350 congregations have to be liberated from heavy debts. The claims of evangelization in Spain and Italy were again brought forward at the meeting, the former by Mr. Frederick Fliedner, German agent at Madrid, the latter by Mr. Salvino, an Italian evangelist, who has often visited Germany to plead the cause of evangelization in his native country. On the same day as the Gustavus Adolphus Society met,

THE CONFERENCE ON HOME MISSIONS

assembled at Bielefeld. A large number of home mission workers was present. Female education among the working classes was the first important subject which occupied the assembly. Then the relation of Young Men's Christian Associations to Social Democracy were discussed. It was universally admitted that any co-operation with Socialist democrats is impossible; but that on the contrary, it was one of the objects of home missions to preserve the people from social democracy. The second day was dedicated to the important Sunday question. It was agreed upon that the State in many respects does not what it might for Sunday rest, and that it was necessary to proceed with petitions to the Government, but that the Church also had a great work to do in aiming at the creation of better habits among the people in this respect.

THE LUTHERAN CONFERENCE.

Finally, among Conferences, I have to mention that of the Lutherans within the Established Church of Prussia, which took place on the 29th and 30th of August. The Sunday question was treated, and another subject was, how to increase the usefulness of the clergy in the present day. It was especially thought necessary to have the pastors trained by believing professors of theology, and immediately upwards of 5,000 marks were subscribed to secure a salary for a truly Lutheran professor in the University of Berlin. The chief topic, however, was the relation of Lutherans to the new Church Constitution. I am sorry to say that the debates were not free from that exaggeration which sometimes strong Lutherans are guilty of. Many claims put forward have the hearty sympathy of all Evangelical men; but the Conference in reality asked for things which would involve a dissolution of the Union which exists in our Establishment between Lutherans and Calvinists. One pastor even said that decided opposition to the Church Government was now the duty of every clergyman. This sentiment, however, awakened disapproval in the assembly itself.

SECULAR FUNERALS.

Among the Liberal movements of the age there is one which tends to secularise the places of burial. It is said that our Government proposes to lay a bill before Parliament for closing all the churchyards or burial-grounds in connection with the churches, and making the burial places an affair of each civil community. In the meantime a shareholders' company is forming itself to arrange a great necropolis outside of Berlin. According to the plan it will make funerals more expensive than hitherto, and the churches will sustain a new financial loss.

AMERICA.

AN ESTIMATE OF AMERICAN RITUALISM.

Dr. Coxe, of the American Episcopal Church, and Bishop of Western New York, gives in the *Western Churchman* the following estimate of American Ritualism: "I have closely observed these Ritualistic zealots, to see whether this unreality extends to the individual case, and produces an unreal character in practical religion. God forbid that I should judge the heart; but if 'by their fruits ye shall know them,' then I say that their piety is not of that simple and scriptural type which we see in the time-honoured saints of the Church of England, and which we have been wont to venerate in our own Church. Its disciples profess an extraordinary devotion, but their mouths are full of 'railing accusation;' their 'cursing and bitterness' break forth from lips yet crimsoned by the reception of the Eucharist. They load the altar with flower-pots, but they seem to cultivate flowers rather than those fruits of the Spirit, 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' The system promotes a strange compromise between the world and

the Church; they who bow to the earth before the altar in the morning are often found cheering a ballet-dancer in the evening, and frequent communion seems to involve no such thing as frequent preparations, or chronic abstinence from worldliness and vanity. Even Lent is turned into a mere histrionism, with 'new scenery, dresses, and decorations;' the empty prelude to an empty Easter—when the scene changes again, and worldliness resumes its course, without the Lenten mask. Nor do I find a very elevated spirit of piety and unworldliness in the 'advanced clergy.' They are strong in the *Directorium Anglicanum*, but by no means means 'mighty in the Scriptures.' The length of a cassock, as proportioned to a surplice, is a prime matter with them, to say nothing of ecclesiastical undress, the cut of coats and waistcoats, and the colour of gloves and neckties. And such are they who rail at the old Reformers, and at the testimony they gave the world, amid the blazing faggots. Alas! they no more appreciate the voice of that fiery pulpit than did the children who railed at Elisha the horses and chariots of fire that had taken Elijah up to God."

"FOUR-LEGGED WOODEN TABLES."

We find the phrase in the report of Dr. Morgan Dix's sermon in dedication of the Astor altar of Trinity Church. The sermon was on "Historical Altars," and we should be glad to give it entire to our readers and to let them see some instruction which will be rather new to most of them. The "altar," Dr. Dix tells us, is the only proper religious term to designate what is most central in any Christian house of worship. The "communion-table" is a term of modern invention. The cross is the great altar; and the altar extends backward in lengthening perspective, and is repeated in every true Christian church. But in "the dreadful days of King Edward VI., men, maddened by fanaticism and gone clean astray, did their best to sweep away the altars from the English churches. They tore down the old altars in the chancels and put *four-legged wooden tables* in their places, and brought these tables out into the body of the church and stood them end for end, and said that there should be a communion, but no sacrifice nor altar any more." Dr. Dix is a minister of that Church in America whose Book of Common Prayer has an order for the administration of the "Holy *Communion*," but none for the Holy "*Sacrifice*." In the directions for the administration of the Holy Communion, which Dr. Dix is required by his Church to follow, the word altar occurs not once; but the word table is used ten times. "The *table*, at the communion-time, having a fair, white linen cloth upon it, shall stand in the body of the church or in the chancel." It is in rebellion against the tenor of the Prayer Book that the Rector of Trinity condemns its language as a relic of "the fatal hour" of "fanaticism," and ridicules the "four-legged wooden tables" which the Protestant Episcopal Church, in the days of Edward VI., restored in place of the Roman Catholic "altar" and its sacrifice of the mass, and before which Bishops White and Seabury stood, and at which they knelt, in the service of the Holy Communion. We do not see but that we who prefer the Scriptures as an authority may yet be privileged to continue, as did the saintly founders of the Protestant Episcopal Church, to use the old biblical table, even though it be of wood and even though it have four legs. For us and for Protestant Christians Christ has been offered up once, and there is no more sacrifice for sin. For us the Holy Communion is the Lord's Supper, a feast of fellowship, perpetuating the oneness of Christians with one another and with their Master, and observed to keep through the Church the remembrance of Christ in the world.—*New York Independent.*

LIFE IN VINELAND.

Joseph Maggioli, Roman Catholic, of Vineland, N.J., died, and his body was buried in the Roman Catholic cemetery of that town. Joseph Sanginnetia, a very respectable Italian citizen, paid for the lot. Thereupon the following communication was written and sent:—

"Catholic Church,

"Millville, N.J., August 10, 1877.

"Dear Mrs. Joseph Madgolo [Maggioli],—Your husband, though being sick about eighteen months, having died without having attended to his Easter duty and without calling for a priest during his sickness, and being buried in the Catholic cemetery against the regulations made by the trustees of the church, my lawyer advises me to write to you through courtesy and to request you to have your husband removed from the Catholic cemetery, and to have him buried where you like. Should you fail or neglect to have him removed before Monday, the 13th instant, I will be obliged to have him removed at your own expense. The money you paid to Mr. John Moran can be refunded to you at any time you call for it.

Hoping you will not force me to prosecute you according to the laws of trespass, I am respectfully yours,

"P. VIVET.

"The Catholic Church of the
"Sacred Heart, † Vineland, N.J."

This heartless proceeding came to the ears of the citizens. Their indignation was aroused. A lawyer volunteered his services. Father Vivet was notified not to disturb Maggioli's body, on pain of being dealt with "as the law and justice shall require." Then Bishop Carrigan spoke and said that on "religious grounds" Father Vivet had erred, though he believed that he had "a strong civil case." And now Father Vivet says that when the Roman Catholic cemetery in Vineland is consecrated, he will have a line drawn around Maggioli's grave so that it shall be left in unconsecrated ground. All this within a week or two.—*Boston Congregationalist.*

THE FLAGELLANTS OF SOUTHERN COLORADO.

The Rev. Dr. Convers, of the American Protestant Episcopal Church, writes in the *Spirit of Missions* as follows:—

Returning from Saguache one Friday during last Lent, on riding over the brow of a gentle rise, I came unexpectedly upon a number of our Mexican "penitentees." It was a raw, chilly day, the snow lay on the ground to the depth of four or five inches, and the winds were blowing cold from the snow-covered mountains. Clad only in drawers, the four were marching towards a large wooden cross set up in the ground. Keeping time to a plaintive chant, at every step each swung over his shoulder a lash of soapweed leaves. For those who have never seen our western plains, where the soapweed is omnipresent, I would say that its leaves are stiff, with edges so keen that they cut like a knife when drawn rapidly through the hand, and each is armed at its end with a sharp thorn-like excrescence. On the snow one could track their path by the blood stains. Their backs were raw and red as the meat in a butcher's shop, and all were bleeding freely. The sound as the lashes fell on the quivering flesh told that it was no child's play, but a terrible reality.

This I saw. Now for what I have been told. And I would premise that I say nothing but what has been told me by at least two eye-witnesses. It is a secret society, at least none are admitted to some of the meetings, while to others all co-religionists, i.e., Roman Catholics, are freely allowed. Each Friday during Lent they meet for their leader to assign to each his especial penance. To one it is to creep on hands and knees over the sharp rocks, prickly pears and cactus, for four miles, and return; others to lash themselves; some to bear crosses; some to be rolled in beds of cactus plants, or to be dragged over the ground. As a preliminary, four deep gashes are cut perpendicularly on their backs. If the blood does not flow abundantly enough, these are deepened.

The instrument used to beat themselves with seems to vary. During Holy Week their severities reach the climax, particularly on Good Friday. The men drag huge wooden crosses, so heavy that two strong men can but just lift them. Men, did I say? Aye, and boys too. Last Good Friday, on the Carnero, a boy twelve years old bore one ten feet long and as large round as an ordinary stove pipe! If they fall or faint under it, some one is near to lash them until they rise up and go on, or to kick their faces and sides brutally until they take up their cross. And all is done while fasting absolutely except from "vinegar and gall." Some will be bound about their bodies with log chains, and, thrown prostrate, be dragged along, jerked over rough, stony places and masses of prickly pears. They tell of one so used that his eyes were absolutely torn from their sockets, and as he lay quivering with anguish but uttering no sound, his only reply to a weeping woman who sought to minister to him was "vinagre y hiel"—vinegar and gall. The greatest honour one can receive is to be crucified, bound to a raised cross for hours.

Yearly more or less die under it. And for what purpose is it all done and endured? To obtain future salvation. They hold that if one die under the infliction of these penances not only is their own future assured, but all their family for generations will likewise be saved, living, dead, and unborn. Would it be wrong to style it a "society to encourage suicide"? They make up a large proportion of our population, and old residents declare that their numbers are increasing.

CAMP MEETINGS AND THE SABBATH.

It may be seriously questioned whether the camp-meeting system, as carried out at Martha's Vineyard, has not done more harm to the public morals in the single item of the popular demoralization of the Sabbath, than it can have done good in all ways. This much at least is clear, that it has invited and made possible a state of things which has set Buzzard's Bay now on August Sundays swarming with yachts and steamers—

even from comparatively distant ports—while the residents of that part of Massachusetts are disturbed by the racket of special trains designed to bring passengers from various parts of New England to feed these steamers. An August Sabbath in that part of Massachusetts is now a forcibly painful reminder of "the Continental Sabbath"; while we see no way of denying that the camp-meeting system is directly responsible for it.—*Boston Congregationalist.*

BRIGHAM YOUNG.

By the death of Brigham Young the most capable and notorious religious impostor America has produced is removed. His career illustrated the advantage which a shrewd man may acquire by working upon the imaginations and weaknesses of the ignorant. That he had great executive ability cannot be denied. When this is said, all is said that may be said in his favour.—*Boston Advertiser.*

The void will be felt in every department of the Mormon system, and there is no man of prestige enough to fill the deceased's place in any one line—either in the management of revenues, the control of the priesthood, the avoiding of collisions with the Gentiles and the United States Government, or the direction of missionary operations abroad—to say nothing of succeeding to his general power and influence. Now when we think how largely the success of Mormonism has been due to shrewd management, in making the most of exceptional circumstances, we must see that the death of Brigham Young removes at a blow the strongest prop of the whole system.—*Boston Journal.*

Home Intelligence.

PRAYER FOR SUFFERERS BY WAR AND FAMINE.

The Archbishop of Canterbury has addressed the following letter to the Bishop of London, as Dean of the Province of Canterbury, on the subject of special prayer and almsgiving at this time for the sufferers by war and famine: "My dear Lord,—The state of the world is such as loudly to call for our prayers. You have wisely requested the clergy of your diocese to remember our fellow-subjects suffering from famine in India, and you will agree with me that the collections which you recommend ought to be accompanied by special prayer. It is right also that we should pray Almighty God to restore peace among the nations which are now suffering grievous calamity in the murderous strife which is desolating their borders. Our alms are urgently required for all the sufferers in this miserable warfare. Many of our brethren in their several parishes have, no doubt, already addressed their people in reference to the evils we are now deploring, and I trust that this letter may induce all the clergy within my province to approach God in prayer, and to make special appeal to the charity of their congregations and parishioners. I find that the Bishop of Winchester has, within the last few days, suggested a form of prayer which he has compiled from Holy Scripture and the Book of Common Prayer. This form seems to me so suitable under the present distress of war and famine that I desire to commend it to the Church, and am ready to sanction its use in my own diocese."

The prayer thus sanctioned by the Primate, and subsequently by the Bishop of London, is as follows: "O Thou, Who sittest upon the circle of earth, and the inhabitants thereof are as grasshoppers, King of all kings and Governor of all things, remember Thy tender mercies, which have been ever of old. Turn back the weapons of war. Deliver the poor when he crieth, the needy also, and him that hath no helper. Care thou for the stranger, defend the fatherless and the widow; uphold all such as fall, and lift up them that are bowed down; proclaim liberty to the captives; bind up that which is broken and strengthen them that are sick; make wars to cease in all the earth, and give to all thy people the blessings of peace. Feed the hungry, let not famine and pestilence devour our brethren, but open thou Thine hand and fill all things living with plenteousness; so we that are Thy people and the sheep of Thy pasture shall give Thee thanks for ever, through Jesus Christ, our Saviour and Deliverer. Amen."

THE BISHOP OF SODOR AND MAN.

The consecration of the Rev. Rowley Hill as Bishop of Sodor and Man took place on St. Bartholomew's-day, in York Minster. The new prelate was presented by the Bishops of Durham and Rochester. Every inch of standing ground was occupied in the choir, the space between the throne and the altar being allotted to the Sheffield visitors, who arrived

in special trains. The Archbishop of York commenced the Communion Office as soon as the bishops, dean, and other clergy had taken their seats in the sacrarium. The Epistle was read by the Bishop of Chester, and the Gospel by the Bishop of Durham. Canon Hoare preached from Acts i. 8. After the sermon the consecration proceeded in the usual form.

THE "PROTESTANT CHURCH" OF ENGLAND.

Mr. William Grant, of Peckham, has written to the Bishop of Rochester with reference to a passage in a sermon preached by his lordship at Hatcham, in which he stated that "if the Church of England was not a Protestant Reformed Church, she was a shameful schism, and ought not to have an existence." Mr. Grant says that as an English Churchman he has been required all his life to profess his faith in "the Catholic Church," but has never been required to profess himself a "Protestant," nor to acknowledge himself a member of a "Protestant Church." He asks the Bishop to give him some authority for his being, as an English Churchman, a Protestant, and "that the Church of England in any official church document calls itself a 'Protestant Reformed Church.'" The Bishop writes in reply: "My dear Sir,—I much regret to have pained you by the use of the word 'Protestant' in my sermon on Sunday morning; but I must tell you that I used it with perfect deliberateness, and that I inflexibly abide by it still. It may be perfectly true that the word Protestant does not occur in our authorized formularies; but it is equally true that the word Trinity does not occur in Holy Scriptures; yet I never heard of an English Churchman objecting on that account to the doctrine it implies and declares. That the English Church is a Reformed Church is simply a matter of history; and if you differ from me in thinking so, I fear there is but little advantage in our continuing the argument. That she is 'Protestant' in the attitude she assumes towards the Roman Church is, I conceive, indisputable, and I have never before heard it contradicted. If she does not still protest against the doctrinal errors of that Church, her existence as a separate communion is an inexplicable and gratuitous schism. But I say she does, and her Articles are an evidence of it. Of the Thirty-nine Articles no less than seventeen are directly or indirectly in controversy with Roman error; and so long as the clergy and laity of the Church of England accept the substance of our Articles, just so long do they protest against the errors they expose." Mr. Grant, in reply, agrees that the Church of England is a Reformed Church, but adds that since the Council of Trent the Catholic and Roman Church may also be so termed. The English Church, he also admits, protests against the errors of Rome, but not more than against Anabaptists; but he says the Protestantism of the Lutherans protested against the sacramental system of the Catholic Church, baptismal regeneration, the divine gift of the Holy Ghost in confirmation, the real presence in the sacrament of the altar, the apostolic succession by physical descent from the Apostles, and the power of absolution to forgive sins. Every one of these Catholic dogmas, he says, the Church of England holds as most necessary truths. The Bishop, in reply to this second letter, says he has not time to discuss the matter further.

THE BISHOP OF LINCOLN ON CHURCHMEN AND DISSENTERS.

A curate in charge of a parish in his diocese having refused to church a woman because she was a Dissenter, the Bishop of Lincoln writes: "I do not doubt that in this, as in other respects, you have acted conscientiously. Let me also assure you that I agree with you in thinking that wilful schism is sinful; and that while we take care to speak the truth in love, and that while we do not deny that it may please God to elicit some good from the evil of schism, yet it is our duty not to encourage or recognize the ministrations of those who take upon themselves the office of dispensing the Word and Sacraments without a lawful commission, and who draw people away from the Church and disturb her peace and impair her efficiency by setting up rival communions in a parish. But the case is very different with the majority of our Dissenting brethren in this diocese. Their dissent is rather a thing of circumstance than of principle. It has arisen in a great degree from the failings and shortcomings of Churchmen, both clergy and laity. We ourselves are mainly responsible for it, and most of our Dissenters are united with the Church in more important and more numerous points than they are separated from it. They are, in fact, to be regarded by us as members (though in some respects as imperfect and erring members) of the Church. They have the same Bible as we have. They join willingly with us in public prayer in our churches, especially where the clergymen of the parish is faithful—wise, zealous, and charitable. They often communicate with us at the Lord's Table. They come to church to be married; their wives (as was the case

with your parishioner) come to us to be churched. They bring their friends and relatives to our churchyards to be buried. In all these respects they are not Dissenters, but Church people, and they ought to be treated by us as such, with earnest prayer to Almighty God that as they are one with us in so many things, so they may be in all things perfectly united with us; and that they with us and we with them may with one mind and one mouth glorify Him. I am of opinion, therefore, that the woman who came to church to return thanks to God for her safe delivery from the pain and peril of childbirth, and to avail herself of the prayers and benediction of the Church, ought not to have been repelled, but to have been gladly welcomed by you and to have been churched; and I desire that whenever any such case may occur you should use it as an occasion for the exercise of Christian charity and for spiritual edification."

THE NEW COMMUNION.

Saturday, the 8th of September, was the Feast of the Nativity of the Virgin. On that day twenty years ago a company of "religious enthusiasts" met together in London, and founded what is commonly styled the "A.P.U.C," or "The Association for the Promotion of the Unity of Christendom." The late Duke of Leeds, Mr. De Lisle, of Garendon Park (the "Eustace Lyle" of Coningsby), Dr. Lee (of Lambeth), Dr. De Burgh, the great Oriental scholar, the late Archimandrite Popoff, the late Very Rev. Provost Fortescue (brother-in-law of Archbishop Tait), Mr. N. H. Oxenham, and various other representative men, combined "to pray for the visible re-union of the Christian family." The work of this association was prayer only, and it has had 16,000 members of Christian nations. Now, however, another step is being taken forward —action succeeds to prayer, *communicatio in sacris* will follow, the Order of Corporate Reunion, as it is called, is at length completely organized, and a "pastoral" was issued on Saturday, the 8th ult., by its rulers. The following is a summary of this document:—

The pastoral begins by pointing out the state of degradation and confusion of the Established Church. "A long course of change, usurpation, and revolution has removed all her old landmarks." "All semblance of independent existence and corporate action has departed . . . so that she is given up, bound hand and foot and blindfolded, into the toils of her enemies." The question then follows, put by the authorities: "What action in duty and charity are we bound to take in relation to this state of affairs?" Then follows a sketch of the history of the Church of England from St. Augustine till now. In particular, the notorious submission of the bishops and clergy in 1536 is powerfully dwelt upon as the undoubted turning-point of their own and their successors' degradation. A paragraph states that, notwithstanding the religious advantages gained by the Simeonite and Oxford movements, the opposition to God's truth has since become more and more violent, and, moreover, that in the Established Church "every vestige of distinct corporate entity" has now utterly disappeared. The strained power involved in "Royal Supremacy," the authorities and authors of the pastoral assert to have at last brought about the existing crisis and the coming disestablishment. Then follows a formal and solemn protest: "In the name of the living and true God, we protest," they say, "against all and every intrusion and interference of the civil power in spiritual things, whether past or present, because, while we are commanded by our Master to give unto Cæsar the things which are Cæsar's, we are likewise charged by the same infallible authority to render unto God the things which are God's." "As Englishmen and citizens," they go on to say, "we further protest against the aforesaid wrongs, because the great and venerable charter of our liberties secured in 1215 recognized and solemnly guaranteed the spiritual freedom of the Church of England."

A statement follows, embodying the purpose and point of the new order: "We desire to avoid all violence, schism, and disobedience to constituted authority in things secular, regarding it as our duty rather to support and restore, as Almighty God may permit, the ancient constitution of our country in Church and State than to co-operate in any rash and dangerous work of demolition and destruction, the consequences and end of which none can foresee." They express their frank and unreserved acceptance of the faith and teaching of the undivided Church, and appeal to a free General Council to bring about corporate re-union. Not content with words, they propose a strong remedy. As the bishops of the National Establishment with their eyes open have yielded up all canonical authority, the order have co-operated for such spiritual authority being gathered up again and duly preserved. They have secured three distinct and independent lines of a new episcopal succession, and while

claiming all their rights as citizens and Establishmentarians, intend to refuse to recognise in their new order any intrusion of Cæsar or Cæsar's servants in the things of God—*i.e.*, *in spiritualibus*. The pastoral concludes thus: "Drawn up, approved, ratified, confirmed, and solemnly promulgated in the divinely-protected city of London (which God pardon for its sins, and still mercifully protect) on the 8th of September, being the Feast of the Nativity of our Lady Saint Mary, the blessed Mother of God, in the year of our Lord and of the world's redemption 1877."

SOCIETY OF THE HOLY CROSS.

The annual synod or chapter of the Society of the Holy Cross was held on Sept. 14, at St. Peter's, London Docks. After the chapter commenced its sittings, a lay deputation was introduced for the purpose of presenting the master and brethren with an address signed by five thousand lay communicants, expressive of confidence in the society and sympathizing with the members in the "persecution" with which they have been visited on account of their connection with the society. The address was received with every symptom of satisfaction, but no answer was returned. The sittings were largely attended, a great many of the country members being in attendance. There were "special celebrations" at St. Peter's and other London churches for the "intention" of the society. The deliberations were of a very anxious character, lasting several hours on the 14th and 15th. The vital questions of the existence of the society under its present title, and what, if any, modification of its method of working should be effected, were discussed, but without coming to a definite decision.

A WESLEYAN PASTORAL.

Dr. Pope, the President of the Wesleyan Conference, has issued a circular to the ministers of that body, making two suggestions. The first is that, in view of present events at home and abroad, "the customary fast day of October 5 be set apart with more than ordinary unanimity and fervour for one united appeal to the Most High God." The second suggestion is that collections should be made, "on some very early Sunday," in all Methodist congregations, on behalf of the sufferers from the Indian famine, the amount "to be sent to the Mansion House for effectual and discreet distribution."

THE LATE REV. JOHN YONGE.

The death is announced of the Rev. John Yonge, the oldest clergyman in the diocese of Exeter. He was descended lineally from a family settled in the neighbourhood of Plymouth so long ago as 1299, was lord of the manor of Puslinch, and also patron of the family living of Newton Ferrars. To the manor he succeeded on the death of his father, no less than seventy-eight years ago, he being then eleven years old. He was ordained deacon and priest in the same year, the year of the retreat from Moscow, 1812, and presented himself at the earliest possible date to the living of Newton Ferrars, which he held for sixty-five years, until his death, though of late he had been quite incapacitated for work, and the parish was in charge of his only surviving son. Mr. Yonge was related to the late Sir John Coleridge, and the heirs of both bear the name "Duke," in memory of a lady whose property Sir John Coleridge and Mr. John Yonge inherited.

THE LATE REV. JOHN LOMAS.

One of the best known and most esteemed men in Methodism, the Rev. John Lomas, died on August 20. Mr. Lomas entered the ministry in 1820, and laboured in Bath, Manchester, Bristol, Birmingham, London, Hull, and other circuits until the year 1861, when he was appointed theological tutor at the Richmond College, and in 1868 removed to Headingley to fill the same office. A few years ago he became a supernumerary. In the year 1853 Mr. Lomas was called to occupy the Presidential chair. Dr. Pope, the President of the Conference, in the course of an address which he delivered at Mr. Lomas's funeral, said: "As a preacher he concentrated all his natural and acquired abilities on one object for nearly sixty years of all but continuous ministry. He expounded the Scriptures as perhaps none can expound them but those who are trained by learning to deep familiarity with the original letter, and are imbued by the Holy Ghost with its spirit. He had a rare ability to bring out the hidden subtleties and graces of his text, as multitudes remember to their great joy, and his beautiful English, moulded by fervent study of the classics and the discipline of an exquisite taste in composition, was a vehicle worthy of his profound thoughts. The result was that for many years he was an almost unrivalled preacher. To me and to many of his younger brethren this is a tradition. We have known the preacher since he ripened into a profound expositor, calmly delivering his gracious and most luminous meditations. None of us who have heard these later discourses can ever forget them. Not a sermon but contained some sentences that linger and will linger in the memory for ever. There

are, however, those still living who can recall the time when Mr. Lomas was as vehement, fervent, and enthusiastic as he was afterwards calm, contemplative, and profound. And very many—literally very many—survive who cannot measure in words their debt to him."

THE LATE PROFESSOR HENRY ROGERS.

Mr. Henry Rogers, late Principal of the Lancashire Independent College, Manchester, died on August 20, at Machynlleth, in his seventy-first year. Mr. Rogers was formerly a Congregational minister, and, after his retirement from the ministry on account of ill-health, was appointed Professor of the English Language and Literature in the University of London, which post he resigned on his appointment to be Principal of Spring-hill College, near Birmingham, and in 1858 he succeeded the late Dr. Vaughan as Principal of the Lancashire Independent College. Mr. Rogers was well known as a frequent contributor to the *Edinburgh Review*, and as the author of "The Eclipse of Faith" and numerous other works. His contributions to the *Edinburgh Review* appeared in a separate volume in 1874. It was while he held the chair at University College that he became connected with the *Edinburgh Review*. The accession to the staff of Mr. Henry Rogers was a substantial gain. Some of his articles attracted great notice, partly on account of the rich and varied literary knowledge which they displayed, partly on account of their shrewdness and sagacity, partly on account of the keenness of their wit and the pleasantness of their humour, partly on account of the singular grace and beauty of their style. Personally Mr. Rogers was remarkable for humility and modesty, but could fight well when occasion arose, and was a most formidable opponent in controversy.

The Rev. Andrew Somerville, D.D., for many years Foreign Missionary Secretary to the United Presbyterian Church, died at Dollar, N.B., on the 15th ult., in his seventy-sixth year. The deceased divine was author of several important works.

Monthly Survey of Missions.

TURKEY.

The question is often asked (writes one of the Secretaries of the American Board), "What effect is the war having upon missionary work in the Turkish empire?" In reply, it may be said that with the exception of the Eski Zaghra station in Bulgaria, and of Erzeroom, Bitlis and Van, and their out-stations, the work has not been influenced to any great extent. After the defeat of the Russians and the abandonment of Eski Zaghra, the missionaries at that point felt obliged to withdraw to Constantinople, and it is supposed that the missionary property there was sacrificed on the reoccupation of the city by the Turks. Just what is the condition or the native Christian communities in that part of Bulgaria is as yet unknown to us; but it is supposed that they have shared in the fate of the entire region swept by the contending armies.

In Eastern Turkey, only the northern portion has been disturbed, while more interest than usual has been manifested not only in other portions of the Eastern mission, but in all the missions of the Board in Turkey. The last word from Monastir, in Bulgaria, was of an interesting revival in progress and congregations double those of any former period. Indeed, with the exceptions above named, the year has been a prosperous one for missionary effort in the Turkish empire.

The Turkish authorities have been very careful to do everything in their power to protect missionary families, and they have also, as we learn through Dr. Barnum, of Harpoot, warned the Moslem population, through the mosques, to forbear all violence and ill treatment towards the Christians. Through these efforts, undoubtedly, quiet and good order have been preserved to a very large extent in regions away from the immediate scene of conflict.

PERSIA.

The Rev. Benjamin Labaree, American missionary, reports that a great revival has swept through the mission churches there such as has never before been known since missionaries were sent to that country. The audience, in many cases, has risen from scores to hundreds; and the services have been of absorbing interest. The work has been conducted principally by the native preachers.

INDIA.

The missionaries in Southern India urge on their friends at home the claims, at the present time, of the native Christians on their sympathy and liberality. One of them—the Rev. Henry Rice—describes the famine as unparalleled both for geographical extent and numerical incidence in the modern history of India. Another says: "The Madras papers are full of the famine and of the abounding sickness. But they fail to produce such an impression as results from keeping one's eyes open when driving through the town. The children are pinched and withered, and the strong men feeble with want. No one can estimate the mortality, but it is terrible." A third missionary writes: "Many families which, before the famine commenced, were living in comfort and plenty, have been reduced to the most abject poverty, and are not getting more than one meal in two days. I have met with scores of young men—weavers and goldsmiths—who were healthy and vigorous a year ago, and who, having been unable to dig as they were required to do on the relief works, have been reduced to mere skeletons; they have prostrated themselves before me and begged most piteously for one meal of food. I cannot reckon up the number of families I have met with who for five or six days had tasted no food but the wild berries or leaves of shrubs, or the heart of the wild aloe plant, which they had boiled and eaten to stay the cravings of hunger. Many have mixed with their vegetable food the leaves of a plant called 'the plant which even goats will not eat,' and have gradually poisoned themselves. I have found lying under trees, not far from their village, men and women stark naked, unable to stand or sit more than a few moments, and to whom it was almost useless to offer food, as their strength was too far gone to assimilate it. I have discovered many men, women, and children lying under the archways of bridges, under the shelter of an old wall or embankment, in water channels by the roadside, and every imaginable place which afforded a little shelter, and these poor starving creatures have said to me, 'Only one thing is now left to us, that is, to die.' Many children, from two to eight years of age, whose parents have died or otherwise deserted them, I have found half-starving in almost every village. In some towns I visited, ten days ago, I saw in their own houses, people who had no prospect of being able to get another morsel of food, and who were in a most emaciated condition. In some cases, whilst I have been watching such sufferers, I have seen them breathe their last. I have often seen dead bodies lying a short distance outside a town, being devoured by dogs and kites. This state of things still continues. So far from the famine being over, as many imagine, distress and suffering are increasing week by week." In these calamitous circumstances, the Church Missionary, the Propagation, and the London Missionary Societies have sent out funds to their missionaries to be distributed at their discretion among the famishing Native Christians and others, and have appealed to their respective constituents to enable them to continue further supplies, as may be required.

The New York *Independent* gives a very interesting letter from the Rev. L. O. Skrefsrud, of the Santhal Mission. The Santhals, our readers may remember, are a manly, independent people, numbering about five millions. Their religion is devil worship, and one of their doctrines requires them to be in a drunken state fourteen days in the year. The mission is north-west of Calcutta, distant from fifty to eighty miles, and was begun about ten years ago by the Rev. H. P. Boerresen and wife. Boerresen was a Danish student at Berlin, and desired to go to India, under the auspices of some missionary society; but failing to get an appointment, he resolved to go to work on his own account, and important results have flowed from this humble beginning. Hundreds of villages have become nominally Christian, and there are thousands of converts. The mission is still carried on by voluntary contributions, and the work is done by a slightly increased missionary force. Mr. Skrefsrud writes from Ebenezer Station, Santhal Mission, Rampore Haut, as follows:—

"The distinctive features of last year's work have been two in number: 1st, persecution and open enmity have subsided; and 2nd, many of the chiefs have been converted. As to the first, we have for years experienced the hatred of the heathen against Christianity and the Christians. The heathen have abused the Christians wherever they had an opportunity, have driven them from their villages and homes, and have given them as much trouble as was within their power. That is now an event of the past, and will likely not be repeated, as the Christians in our district have now the upper hand, by the conversion of the principal chiefs. They are now (the heathen) friendly, and mix freely with the Christians, listen to the Word, and say they are convinced of its truth and that they will turn to Christ, only they want to wait a few days more, till their friends are ready to follow them.

"With regard to the second feature, we have reason greatly to rejoice; for the Lord has done great things for us last year. Since the revival in 1874 there has been a reaction among the heathen, who see that our intention is to have them all converted, and large numbers have left the old gods; and especially is this true with regard to the chiefs, who have been very bitter. But last year (1876) it pleased the Lord to open the hearts of some of the most influential chiefs and most decided and dangerous enemies. The over-chief of the half of our district, the grandson of the celebrated leader, Ram, in the mutiny in 1855, in spite of the counsel of his powerful relatives, has put on Christ by baptism, and his brother-in-law, my Santhal teacher, followed his example. Ram is about thirty years of age, fine looking, and very good-natured, just and firm. His village is a very large one, where almost all are rich. My teacher is the best speaker I know of among the Santhals, a man possessing great prudence and wisdom, and who is of the most unblemished character. He works steadily and surely towards the bringing of all his powerful relatives to Christ; and he, with Ram, has already succeeded in winning one of those rich relatives for the Gospel.

"The third important conversion is that of the chief of Harripore, the most active enemy we ever have had. He was a great drunkard. Three years ago he had a meeting with forty chiefs concerning the best way to drive us out of the country, on which occasion he swore he would not rest till he had made an end of Christianity in Santhali-tan; and he made no secret of his determination. One day last year, however, as he came, with several others, to conquer in argument, he was so completely conquered himself that he confessed that devil worship could not be defended by argument.

"The Gospel was proclaimed to him, and afterward he asked for baptism. He, with the other two above-named, was baptized on a Sunday morning a few months ago. And Masang (that is his name) has since his baptism been as zealous for Christ as he was bitter against Him before. The day before yesterday he too was here, with a rich man from a neighbouring village, who asked for baptism. These chiefs are constantly out judging between man and man; hence, they come in contact with the people at large, and they preach most effectually to them after one of the parties has been punished and after eating the 'peace feast' with them. All the most influential chiefs of our district are now Christians, and nobody can oppose them in council, they being the leaders. Another chief, Ramcheron, from another district, has also been baptized this year. He is the richest man in the Santhal country, and is the best educated among the chiefs, speaks three languages, and reads and writes two. He was a determined enemy to Christianity and kept back many from embracing it. We thought he would be the last Santhal who would come to Christ; but the Lord thought differently. One day he came and asked for baptism. You may well understand my astonishment; but I soon found that the Lord already had put His stamp on him. He has not since been able to account for his conversion; but simply says that he knew the truth of Christianity, and felt that if he did not follow it he would have no hope in the next world. When he went back to his home, some twenty-five miles from here, he asked the school inspector and his wife to go with him, which they did. When his wife heard that he had been baptized, she ran away to her relatives. Mrs. Inspector 'was, consequently, obliged to act as house-mother.' But, as the servants (twenty in number) heard that a Christian had touched the food, they refused to eat; upon which Ramcheron ordered the food to be thrown before the cattle. This was too much for the village people. Hence they volunteered to eat the food, and they were allowed to do so. As the servants saw that, and feeling the force of 'Mr. Hunger,' they took their meals quietly the next day. Ramcheron had now had one victory; but the greatest difficulty was to get back his wife. He took the inspector and his wife to the relatives of his own wife, and, as they feared the rich and influential chief, in whose debt they also were, they scolded his wife, who, consequently, went sulkily home with him. Afterwards she was baptized.

"Another chief who has been baptized this year had gone away from his own village some years ago, because his relatives became Christians. As, however, the Word followed him, he got so disgusted that he removed to a far-distant mountain, where he founded a new village. But even there did the love of God plead with him. Then he said: 'I see it is God who calls, and I am willing to follow.' He is now an earnest Christian."

A merchant of Calcutta, who has investigated the work of this mission, writes that "all the agencies in connection with the Ebenezer Mission station are well organized; and, judging from the large number of native Christians, the mission appears to have been

wonderfully successful in its operations. In riding out among the villages, it is not difficult to trace out the good work that is now going on in that district. You meet with villages here and there whose people have a cleaner and a more prosperous appearance than their neighbours, and whose houses at once tell of the great reform at work in their midst. Not only have the habits, the houses, and the condition generally of the people been improved since they have gone over to Christianity, but their lives are now purer and their general conduct is now that of Christian men and women."

A Brahmin boy, eighteen or nineteen years of age, who was a student in the Wesleyan mission school at Trivalore, having expressed a desire to embrace Christianity, was brought to Negapatam, and is now under the protection of Mr. Thomas, the head-master of the Wesleyan mission school there. The *Times of India* says the parents of the boy and other Brahmins of the town demanded his restitution, but he persistently refuses to leave the mission roof. Great excitement prevails. Police assistance was requested by the principal of the school, who has been furnished with constables to prevent an affray. On July 27, upwards of 200 Wesleyan boys and some of the teachers left the school, and the attendance was about eighty, the strength being over 300. The parents of the boy have preferred a complaint against the mission agents to the magistrate. A new school is to be started at once for the education of the Wesleyans under the auspices of one or two of the leading members of the bar.

CEYLON.

The Rev. W. Clark, the one missionary in Colombo whose licence was not returned last year by the Bishop, has, acting under legal advice from England, resumed his duties, contending that the Bishop's withdrawal was *ultra vires*, as he assigned no reason and issued no citation. The Bishop states that the Order in Council constituting the diocese declares English ecclesiastical law to be established, and that under it he can withdraw licences without assigning reasons; but he is anxious to give Mr. Clark a fair trial and an appeal, which he offers him, subject to the Metropolitan's approval; but this trial by a spiritual court Mr. Clark declines. The Bishop considers that this action represents the resolution of the Church Missionary Society as affecting all cases, and points out that it is opposed to its own rules, and that it is inconsistent to appeal to English law partially and not in its entirety, as has been done in this case, so as to place him in a dilemma.

CHINA.

Two Wesleyan missionaries in the Hankow district have been cruelly assaulted in Wuchang, by a party of Chinese students. A brother missionary gives the following account: "On July 11, the Rev. A. W. Nightingale, of the Wesleyan Mission, who lives not very far from the city parade ground, started for his usual evening walk, and not thinking of the preliminary gathering of those about to be examined, he turned to go across the open square. Coming near it, he saw the crowd and tried to pass round at the back of it, instead of going on what they might consider as their special property. But he was seen, and an unruly crowd made towards him. He turned and spoke to those in advance, but with no good effect, and stones were coming so quickly that retreat was the only course left to him. The first turn was into a garden, but there being no rear exit he had to face the crowd and get through it as best he could. A man of friendly disposition gave him the shelter of his cottage, and stood in front to defend it. But it was of no avail. The mob brought beams of wood; and windows, doors, and part of the wall gave way before them; again he had to face his assailants, and then run in the open for quite a distance. At last he distanced all pursuit, and, very faint and sick, pushed on till he could get a chair, and was brought home ready to faint, with a badly sprained hand and other bruises and tokens of the stoning he had been through. Meanwhile his colleague, the Rev. J. W. Brewer, hearing that he had been attacked, sallied out to his help if aid were possible. He soon came to the crowd, who called out 'Here is another one,' and made at him. Hat and spectacles were soon gone, but he fortunately was able to retain his cane after a struggle. He got into the guard-house with a plucky convert, who stood by him well all through the after trouble. The doors being closed, he determined to remain quiet until forced out, in order that the officials might see how serious the hostile feeling was. Though it was an official place, a ram in the shape of a heavy piece of timber was soon applied with the military skill of these braves, and the door came flying in. A side room was also broken open, and then a rush was necessary. Unfortunately a trip at the door sent the fugitive flat. He rose as quickly as possible only to receive a blow from a beam on the back, which fractured the shoulder-blade. He had strength left, however, to

brandish his stick, and the cowards were scattered, while he rushed on, they closing in and stoning of course. One heavy stone just missed his head, and left a bad bruise on his shoulder; but keeping on he got clear, and was not far from home, so that his strength held out to land him there. The missionary physician came over, and confirmed our hopes that no very serious damage had been done, though undoubtedly much had been meant."

CENTRAL AFRICA.

Mr. H. M. Stanley arrived on the West Coast of Africa, on the 8th of August, after accomplishing, amid extreme perils, the continuous navigation of the great stream of the Lualaba, from Nyangwe, down to the mouth of the Congo, which is thus proved to be the same river. "Our losses have been most severe," writes Mr. Stanley, "and my grief is still new over the loss of my last white assistant, the brave and pious young Englishman, Francis Pocock, who was swept over the falls of Massassa, on June 3rd last. . . . My faithful young companion, Kalulu, is also among the lost." More than once, Mr. Stanley but narrowly escaped the fate of Mr. Pocock. Mr. Stanley and his expedition arrived at St. Vincent on the 18th ult., his followers "prostrated by dysentery, scurvy, and ulcers." But they were kindly treated by the Governor, and regarded by him as the guests of the Portuguese Government. The daughter of Dr. Livingstone telegraphs: "My heart is filled with delight and gratitude that Stanley is safe, and that he has solved the Congo problem."

SOUTH AFRICA.

The first meeting of a Missionary Conference in South Africa was held at Pietermaritzburg, on the 25th and 26th of April last. It was attended by three of the missionaries of the American Board, who were "prime movers in the matter," eight Wesleyan missionaries, and seven other clergymen, five of whom, at least, were missionaries connected with four different European organizations; two were, apparently, pastors of churches in Natal. Written papers were presented, and discussed, upon several topics of great importance in connection with missionary efforts in Natal, such as, "Ukulobolisa (selling of girls [for wives]), shall we allow it in our churches?" "The native ministry;" "Industrial schools;" "The duty of Government to educate the Zulu children;" and "What can be done to awaken a deeper love for and interest in mission work among the white churches of Natal?" It was unanimously voted to perpetuate the organization as "The Natal Missionary Conference," the next meeting to be held at Durban.

AUSTRALIA.

Bishop Moorhouse writes from Melbourne to Canon Harvey: "This is a fine rich country, but, oh! how it needs spiritual labourers. If I only had fifty of the men who are wasting their days in small English villages to take parochial districts measuring thirty miles by twenty, it would not only be for the furtherance of our Divine Master's Kingdom, but for the good of the men themselves. And what could be grander or more inspiriting than getting on your horse, cantering through the forest, where the bright birds cross your path every moment, and, when tired of the solemn beauty of the forest, turning in at some farmer's fence to speak to him of the Kingdom, and then passing on from one welcome to another till you pause at night to rest and hold service in a little church in some village clearing? A manly, hearty Christian man might be as happy as the day is long in such work in this bright and charming climate. If the work is rough, it is healthy, and what any earnest young man would do splendidly, and delight to do. Oh, if we had only men!"

The Rev. J. F. Horsley, writes from Belfast, Victoria: "The immigration of the Chinese into the northern parts of Queensland is assuming such proportions as to cause in the minds of our statesmen the gravest anxiety. There are over 20,000 already there, and from Cooktown we hear that there are four steamers on their way from Hong Kong with 3,000 more. The Killarney also comes with another 1,000. Then again we hear that the Juan steamer has arrived with 711 Chinese, and the Gungo with 400. The immorality of these heathen in our land is something frightful to contemplate. It really becomes imperative that we should have a man from England or China to take charge of our Chinese work."

Miscellanea.

A REMARKABLE NEW SECT.

By its doctrines and by its singular vitality, the novel heresy preached by Grundtvig in Denmark, is well authorized to arrest attention. The short history of this religious movement is replete with anomaly and paradox. Like the Rationalists, the followers of Grundtvig repudiate the authority of the Scriptures, yet they cling devoutly to the divinity of Christ, and regard the infidel with passionate abhorrence. In some respects analogous to the Quakers, they by no means concur in courting social isolation, for their zeal and activity have been signalised in all the functions of national life. While they reject the cardinal tenet of Luther, they have contrived to steer clear of schism, and continue to propagate their heterodox opinions within the pale of the Lutheran communion. And finally, the founder and apostle of their creed, who affected in some sort the character of a prophet, was so far from being without honour that he died a bishop of the Established Church, loved and venerated by his peculiar people, and respected by the entire nation. Like Swedenborg, Grundtvig was rather a poet than a philosopher, and he seems to have had a useful knack of combining politics with theology. The son of a country vicar, and himself educated at the divinity school at Copenhagen, he showed no aptitude for the paternal profession, but devoted the best years of his youth and manhood to literary work. Grundtvig was more than forty years of age when the publication of a Rationalistic book impugning the credibility of the Scriptures aroused the latent piety of his nature, and transformed the man of letters into the heterodox champion of the Christian faith. Profoundly, although unwillingly, shaken by the arguments which impeached the sacred writings, yet recoiling from a sceptical inference, he managed to extricate himself from the dilemma by a device which had, at all events, the merit of ingenuity. Observing that Biblical exegesis conducts, for the most part, to divergent opinions, and holding scholastic discussions and potterings over words in great contempt, Grundtvig came to the conclusion that God could not have entrusted His revelation to a parcel of miscellaneous and often incomprehensible books. He bethought himself that there must have existed at least one generation of Christians before the compilation of the Gospels, and he infers that there must be a rule of faith outside of the Scriptures—that, namely, by which believers of an earlier day were guided. This rule he finds in the symbolic lessons which he supposes Christ to have confided by word of mouth to His disciples after the resurrection, and which he assumes to have been perpetuated by tradition. Next to the quantum of truth possessed and orally transmitted by the apostles, which supplies the living source of faith, he makes baptism the second condition of salvation. Baptism being anterior to the New Testament, since Jesus Himself received the sacrament from John, it passes, like oral tradition, unscathed by the doubts casts on the sacred text, and ascends directly to Christ Himself. In the view of the Grundtvigians, the Gospels, although not holy, are still venerable as the broken and uncertain echo of God's spoken word; but their sense can only be detected by the ear of faith—a faith grounded on the unwritten utterance piously treasured in the hearts of true believers. Fantastic as these ideas appear—and even grossly illogical—they found prompt and widespread acceptance. A corps of disciples was speedily recruited, not so much from the more enlightened classes as from those tender and pious souls frightened by Rationalism, and taking refuge from the perils of independent investigation in the facile doctrine here presented. As converts became numerous and zealous, the scheme of a separate organization was mooted; but Grundtvig preferred to develop his opinions within the Established Church. His influence with the King procured an ordinance which accorded to the denizens of any parish the right of receiving the sacraments from other hands than their own vicar's—a measure tantamount to the sanction of dissent. This was followed some years later by more decisive legislation, which allowed a stated number of citizens to elect and support their pastor. Grundtvig's death, which occurred three years ago, did not arrest the impetus of the propaganda; and, although it is hardly possible to determine the precise number of his followers, it is certain that they constitute an important fraction of the population of Denmark.—*Weekly Review.*

The Czechs have been erecting a monument at Prague to "Zizka of the Chalice." Fifteen miles from Budweis is Trocznow, where a chapel marks the site of an ancient

oak, under whose branches the "Bohemian Samson" was born. Half a mile outside Prague is the Zizkaberg, a hill which the Hussites converted into a citadel, and from which they poured down, under their blind champion, to avenge the martyrdom of John Huss, at the Council of Constance, 1415, on his betrayer, the Emperor Sigismund. Deutschbrod and a dozen other localities, recall the Hussite leader's victories. At Tabor the people point to an old balcony as "Zizka's Pulpit," and to his head carved in stone on the church. He died in 1424, and was buried at Czaslau, but his body was brutally torn from the grave in the reign of the bigot Ferdinand II., and his tomb was destroyed. Over his tomb was hung his ponderous mace, and there is a grim fable extant of his having bequeathed his cuticle to be tanned and converted into a "spirit-stirring drum" for the use of his followers, so that they might still be cheered, and his enemies dismayed, by his voice in battle.

THE ABOLITION OF SLAVERY IN MADAGASCAR.—The *London Gazette* contains the following notification, dated Foreign Office, August 25, 1877: "Mr. Pakenham, Her Majesty's Consul in Madagascar, in a despatch to the Earl of Derby, dated the 28th of June, reports that, as the result of negotiations which have for some time past been carried on between Her Majesty's Government and the Hova Government, an edict of Her Majesty Queen Ranavalo, emancipating all Mozambiques (*i.e.*, African slaves introduced into Madagascar) within Her Majesty's dominions, was proclaimed on the 20th of that month at Antananarivo, and all other Hova stations throughout Madagascar. At Tamatave the proclamation was publicly read by envoys from Antananarivo, in presence of the assembled native population, the leading members of the foreign communities, the Hova governor and his staff, most of the foreign representatives, and the commander and officers of Her Majesty's sloop of war, Flying Fish. During the reading, the Hova battery fired a salute of twenty-one guns, which was returned by the Flying Fish. On the following day a decree was issued by the Queen providing for the maintenance of all freed slaves pending their settlement in villages or their obtaining employment. Mr. Pakenham estimates the number of slaves who will thus receive their freedom at about 300,000."

CAPTAIN WILLIS relates an incident that occurred while he was at Sandy Point, on the South American Coast, which would be amusing did it not denote a lamentable degree of superstition and ignorance. A sealing boat found a small figure-head amongst the islands to the west of Tierra del Fuego, which was carried to Sandy Point, and there taken possession of by the priest. As it was a female figure, it was at once dressed and taken to the church, and the people informed that it was the Virgin Mary, who had come to work miracles, and whom they would have the privilege of worshipping on payment of 15 to 25 cents. The image, however, shortly afterwards turned out to be a representation of Her Most Gracious Majesty Queen Victoria, and the priest received a well-merited rebuke for his folly.

CONVENTS IN BELGIUM.—The amazing increase of convents on the singularly free soil of Belgium has become a subject of serious alarm to Belgian Liberals. In the year 1846 Belgium found herself possessed of 137 convents or religious houses for men, and 642 for women, containing in all 11,968 male and female occupants. That is to say, the Church had brought herself up to the level at which "the Revolution" had found her near the end of the eighteenth century, when the "revolutionary Emperor," Joseph II., abolished all the convents which, after honest examination into their condition and worth, he characterized as "useless." At the census of 1856 the convents and religious houses were 1,323 in number. During the subsequent decade they have considerably multiplied. Anyone who, during the last ten years, has simply cast his glance right and left along the great railway routes will have been astonished at the amazing number of huge and handsome buildings of solid brown brick, evidently not factories, with which the land is being so plentifully dotted over. These new buildings, however, afford no complete outward index of the rapid growth of Belgian conventualism. The *Journal de Bruges* points out the significant fact that "the religious" are becoming truly portentous purchasers of old houses and lands. The female Carmelites have built a splendid house on their estate in Chevrêmont, which has cost more than a million francs. The Sisters of Mercy have purchased one of the most stately buildings in Courtrai. In Bruges itself, as soon as any building is to let which possesses a large garden, it is almost certain to fall into clerical or conventual hands. Even when and where factories are closed, and the workers going without bread, or emigrating elsewhere in search of work, convents are being opened, filled with denizens, and

blossom with prosperity. That which is taking place in Chevrêmont, Courtrai, and Bruges, is going on in nearly every one of the old Netherlandish provinces now included in the Belgian Monarchy. The terror of hell-fire loosens the purse-strings of the superstitious and selfish; an honest but unenlightened piety is eager to offer oblations of money to causes which it believes to be divine; a frightened and panic-stricken anticipation of an approaching universal attack upon property and social order, with which the clergy terrify the wealthy and competent, and of which they declare the Church to be the only possible arrester, opens the money-bags even of the indifferentist and the timid Conservative. One way or another, huge heaps of gold are being accumulated, and are passing under exclusively clerical and Vaticanist direction. This money is not immediately changed into landed possessions, but invested where it produces great interest. The religious corporations become usurers. Apart from all political questions, it is evident that this increasing accumulation of riches in hands which neither produce anything nor cause any important production, is a true misfortune for Belgium, and is full of danger for the continued welfare of that hitherto thriving state.—*Echo.*

THE ADDRESS TO THE QUEEN from the General Presbyterian Council has been presented through the Home Secretary, who states that Her Majesty has been pleased to receive it very graciously. The *Weekly Review*, referring to this document, says: "The address to Queen Victoria adopted by the Council, and by none of its members more heartily than by those from America, was in every respect a remarkable production. Signed in the name of 333 ecclesiastical persons who belonged to forty-nine different churches, and came from nineteen different countries, that address possessed a unique and œcumenical character. The like of it was never before presented to a British Sovereign. Foreigners from the Continent of Europe and Republicans from America concurred with loyal British subjects in expressing admiration of a Queen whom all regarded as a model of private and public virtue. But this effusion of feeling on the part of the Council, while expressing a high appreciation of the character of Queen Victoria, was also a special tribute to that constitutional government of which she is the symbol."

Evangelical Alliance.

ANNUAL INVITATION FOR WEEK OF UNITED AND UNIVERSAL PRAYER AT THE COMMENCEMENT OF THE YEAR.

JANUARY 6—13, 1878.

Beloved Christian Brethren,—Union in prayer for blessings which Christians everywhere are agreed in their need of and their desire to spread before God through the mediation of our one Lord and Saviour, has been an object which this Alliance has always sought to promote. At the formation of the Evangelical Alliance, in 1846, its members throughout the world were enjoined to set apart the first days of each New Year for united prayer. Hence arose the January Week of Universal Prayer, which has since been annually welcomed with increasing interest and cordiality.

This annual concert in prayer, now become an institution among Evangelical Churches, besides supplying a hallowed occasion for Christian fellowship, mutual sympathy, and communion at the Throne of Grace, has been followed by innumerable evidences of prayer answered, such as call for grateful acknowledgment and thanksgiving, and enforce on Christians the duty and privilege everywhere of renewing their united intercessions at the opening of each successive year, and of promoting its observance in their congregations and neighbourhoods.

The Council of the Evangelical Alliance, in the prospect of the commencement of 1878, and in view of passing events of the gravest possible importance affecting the nations, and the various sections of the Church of Christ at large, earnestly and affectionately invite Christians everywhere, in the unity of the Spirit and the faith, and in the exercise of charity, to set apart the week commencing January 6, 1878, as a special season for united supplication, remembering the sure and covenanted promise of our Lord Himself to those of His disciples who pray "agreed touching the things they ask of God."

Beloved brethren of all nations, let us, if spared in the providence of our gracious God

to see the opening of another year, be found waiting upon Him and lifting up our voices with one accord for the fulness of the blessing of the Gospel of Christ.

On behalf of the members of the Evangelical Alliance:

CHICHESTER, EBURY, WAVENEY, ALFRED S. CHURCHILL, ROBERT LUSH, HARRY VERNEY, JOHN FINCH, J. S. BLACKWOOD, D.D., LL.D., EDWARD STRANE, D.D., DONALD FRASER, D.D., WILLIAM ARTHUR, M.A., JAMES DAVIS, Secretary,		*British Organization, England.*
JOHN HOYES, WILLIAM LECKIE, J. MURRAY MITCHELL, LL.D., FINDLAY ANDERSON,	Secs.	*Scotland.*
WILLIAM BROOKE, CHARLES GAUSSEN, THOMAS McCLURE, EDWARD S. HUTCHINSON, J. LAMBERT JONES, C. F. McCARTHY, D.D., W. B. KIRKPATRICK, D.D., THOS. A. McKEE, DAVID MULLAN, Secretary,		*Ireland.*
WM. E. DODGE, CALEB T. ROWE, S. IRENÆUS PRIME, D.D., LL.D., PHILIP SCHAFF, D.D., LL.D.,	Secs.	*United States.*
HENRY WILKES, JOHN JENKINS, GAVIN LANG, Secretary,		*Canada.*
VIGUET, A. BONNARD, G. DE MEURON,	Secs.	*Switzerland.*

E. CASALIS, GUSTAVE MONOD, M.D., GEORGES FISCH, D.D., M. KELLER,	*Paris Committee.*	*French Branch*
LEONARD ANET, G. ROCHEDIEU,	*Brussels Com.*	*French Branch*
EGLOFFSTEIN, HERMANN MESSNER, D.D., J. H. BAUMANN,	Secs.	*Germany.*
VAN WASSENAER VAN CATUIYCK, VAN WEEDE VAN DYKVELD, M. COHEN STUART, D.D., Sec.,		*Holland.*
C. H. KALKAR, D.D,		*Denmark.*
G. S. LÖWENHIELM, ERIK NYSTRÖM, Secretary,		*Sweden.*
THOS. L. GULICK, Secretary,		*Spain.*
M. HANSEN, H. P. BERGH, Secretary,		*Norway.*
T. H. BRUCE, TEOFILO GAY, Secretary,		*Italy.*
JULIUS MILLINGEN, E. E. BLISS, D.D., GEORGE F. HERRICK, Sec.,		*Turkey.*
M. D. KALOPOTHAKES, A. P. CONSTANTINIDES, Sec.,		*Greece.*
J. B. CHARLIER, PAUL BAARTS, EDWIN R. LEWIS, JAMES S. DENNIS, Secretary,		*Syria.*
J. W. YULE, D.D., J. BALDWIN HAY, G. LANSING, D.D., Secretary,		*Egypt.*

The following topics are suggested as suitable for exhortation and intercession on the successive days of meeting:—

SUNDAY, JAN. 6.—Sermons:—Christian union perfected. Rev. vii. 9, 10.

MONDAY, JAN. 7.—Prayer and Praise:—Remembrance of personal and relative mercies; prayer for the Divine blessing on past privileges, and for a humble and contrite spirit.

TUESDAY, JAN. 8.—Prayer: For the Church of Christ in all lands; for its deliverance from error; for its increase in faith and holiness, and in power as a witness for the Lord Jesus Christ; for the grace and guidance of the Holy Spirit.

WEDNESDAY, JAN. 9.—Prayer for Christian families:—for sick and afflicted members; for children at school; for young men entering upon the active business of life, and for those abroad; for our sons and daughters openly confessing Christ.

THURSDAY, JAN. 10.—Prayer for nations:—for rulers, magistrates, and statesmen; for the Army and Navy; for all benevolent and philanthropic institutions; for religious liberty and the opening of doors great and effectual for publishing the Gospel; for the cessation of war and for the reign of righteousness and peace.

FRIDAY, JAN. 11.—Prayer for Christian Missions to the Jews and Gentiles; for Sunday-schools, and for the Divine blessing on all efforts to spread the glad tidings of the Gospel of Salvation.

SATURDAY, JAN. 12.—Prayer for the circulation of the Bible; for the observance of the Sabbath; for the removal of intemperance; for the rescue of the fallen; for the safety of those who travel by land and by water.

SUNDAY, JAN. 13.—Sermons:—Christian life. "Let your light shine." Matt. v. 16.

ANNUAL REPORT, PRESENTED TO THE CONFERENCE IN OXFORD, SEPTEMBER 26.

The Council, in presenting their 31st Annual Report to the Conference assembled this year in the city of Oxford, desire to offer devout thankfulness to the great Head of the Church for His mercy and favour vouchsafed to them in carrying on the arduous but increasingly important work of this society. The home and foreign operations of the past year have afforded the Council renewed encouragement to rely on the power of Christian

doctrine and practice, rather than on ecclesiastical system, in uniting true believers of all lands in a bond of common fellowship for the cultivation of Christian love and the advancement of truth and righteousness throughout the world.

EXTENSION OF THE ALLIANCE.

The ranks of the Alliance have been recruited by many new and valuable adherents from various sections of the Christian Church in different parts of the United Kingdom and abroad. The Council are happy to state that a larger number of Christian persons has been received into membership during the past twelve months than in any previous year. The visits of the Secretary and Assistant to various towns in the United Kingdom have led to the formation of several new branches and the revival of former ones which had lapsed into inaction. The Council gratefully acknowledge the valuable assistance rendered during the past year by the Rev. A. M. Preston, M.A.; Rev. Donald Fraser, D.D.; Rev. R. Hunaley Taylor; Rev. George Edgcome, M.A., and others, who have kindly acted as deputations in visiting important towns. Whilst it is satisfactory to report this extension of influence, it is not less worthy of note that some of the older branches, such as Nottingham, Edinburgh, Melrose, the Channel Islands, South London, and others, are still maintained with vigour, and hold their periodical meetings.

"EVANGELICAL CHRISTENDOM."

The monthly magazine continues to be welcomed by the English and foreign branches of the society, as reporting its transactions and communicating authentic, impartial, and important information on the state of the Protestant Churches and the progress of the Gospel in various lands.

Missionaries are continuing to urge a request that *Evangelical Christendom* may be supplied to all their mission stations, with a view to interest their churches in the general information supplied, and to promote fraternal co-operation both among themselves and the churches of other countries. The Council are desirous of raising a special fund for this purpose; and if their wealthy friends would kindly come to their aid by an annual donation of £5 or £10 each, making a total of £350, the estimated cost, your Council would have the great gratification of being able to carry out this desirable object.

FOREIGN BRANCHES.

The Council would refer with pleasure to the recent formation of branches of the Alliance in Spain, Egypt, and other countries, where Christian brethren engaged in spreading the Gospel have long felt that such a bond of union between the few and scattered brethren of like evangelical faith, on the one hand, and their Christian friends in various parts of the world, on the other hand, would be valuable for united action in works of common interest and importance.

The French Branch have held meetings during the year in Paris and Lyons. At the latter the Hon. and Rev. E. V. Bligh, M.A., kindly attended as a deputation from your Council.

The Swiss Branch, recently formed into a separate organization, held their first annual meeting in Lausanne, last June. Very encouraging facts were reported, showing that this important branch of the Alliance is a living power, and calculated to be of special service in connection with varied departments of Christian work.

ANNUAL MEETING IN LONDON.

During the month of May last the usual social meeting of the members and friends of the Alliance was held in the Rooms of the Nation[illegible]ub, Whitehall (kindly lent by the Committee); Lord Waveney presiding. The attendance was large, and the proceedings deeply interesting.

RECEPTION OF AMERICAN DELEGATES.

In the course of last spring the Council were informed that a number of Christian brethren from the United States of America and Canada were about to visit this country to attend the Presbyterian Council in Edinburgh, in July. Remembering the kindness shown to the deputation on the occasion of the General Conference held in the United States in 1873, and also that the proposed alliance of Presbyterian churches took its rise from an important meeting held during that Conference, your Council thought the visit of their Presbyterian friends from America peculiarly favourable for extending to them a Christian welcome in London. A meeting for this purpose was held in the Regent's Park College, kindly placed at the disposal of your Council by the Committee of the College. The Earl of Shaftesbury presided, and the delegates, some fifty in number, were individually presented to his lordship, who gave them a cordial welcome, and afterwards expressed his deep sense, in common with the members of the British Organization of the Alliance, of the kindness and hospitality shown to the British visitors at the great Conference which had been held in New York in 1873. Your Council heartily concur with Lord Shaftesbury, that "it was wise to bring repre-

sentatives of these countries harmoniously together, when there is so much to excite terror, not only on the horizon of Europe, but of the world. If we can be brought to act together as members of the one, true, holy Church of Christ, it will be a grand thing for the regeneration of the world."

NEXT GENERAL CONFERENCE.

The subject of the next General Conference has continued to occupy the attention of the Council during the past year. His Majesty the Emperor of Germany had been pleased to express his wish to welcome the Evangelical Alliance in Berlin, and had suggested the year 1878 as a suitable time. The Committee of the German Branch, however, decided that under the peculiar circumstances of the present time it was not desirable to hold the next General Conference in their capital, though they hoped at no distant period to welcome again their Alliance friends in Germany. This decision, most reluctantly arrived at, met, however, with the approval of the British and foreign branches of the Evangelical Alliance. An address, in explanation, was adopted by the Council, and forwarded to the Emperor of Germany.

Subsequently, the Swiss Branch of the Alliance, at a meeting of their various committees, decided to receive the next General Conference in that land, and requested their friends in Basle to hold the assembly in that city, which was agreed to. It has been found necessary, especially in consequence of the disturbed state of Europe, to postpone the date to the year 1879. Sectional committees have been appointed by the Central Committee in Switzerland for undertaking the various departments connected with the arrangements, and it is hoped that this occasion for bringing Christians of all nations into more intimate acquaintance and closer relations of affectionate sympathy and earnest effort will subserve the highest interests of the whole Christian Church.

RELIGIOUS LIBERTY.

The Council have again to record with devout thankfulness the Divine blessing which continues to follow their efforts in the cause of religious liberty and in the defence of the persecuted for righteousness' sake, showing the value of this bond of union in the interests of our fellow-Christians in various countries and for the free proclamation of the truths which make "wise unto salvation."

EGYPT.

Shortly before the last Conference of the British Organization the attention of the Council was called to cases of religious intolerance and persecution in Upper Egypt. In Koos the Protestants had repeatedly petitioned for permission to build a church, but the necessary authorization could not be obtained, the Governor refusing to allow religious services to be held, even temporarily, in the school-house or private dwelling. In Motieh the Protestants had similarly applied for permission to erect a church, but were refused, and after five years' delay were still without a place of worship. At Negadeh, two men returning from the house of an ex-priest, where they had been studying the Holy Scriptures, were seized and cruelly bastinadoed by order of the Sheikh. One of the men recovered in a few days, but the other died after lingering nearly a month in great pain.

These facts were embodied in a memorial which was signed by the Vice-Presidents and members of Council and forwarded to his Highness the Khedive. At the same time the kind offices of Her Majesty's Government were solicited. The Earl of Derby, complying with the request of the Alliance, instructed the British Agent and Consul-General in Egypt to inquire into and report upon the case. The facts having been established, his lordship subsequently directed Her Majesty's Agent and Consul-General "to use his good offices with the Khedive on behalf of those persons, to obtain the required permission for them to build schools and chapels, and for the free exercise of their religion."

Your Council are happy to report that the grievances complained of have been for the most part redressed. The Protestants in Motieh have obtained permission to erect a church on one of the sites which they had themselves selected, and the Egyptian Government expressed their willingness to give the Protestants of Koos a plot of ground on which to build the church they needed. The case of Brees Boctar, who, it is alleged, died from the effects of the cruel beating which he had received, has again been brought before the attention of the Khedive, and a strong remonstrance presented by Her Majesty's Agent and Consul-General in Egypt. In consequence of this, the Khedive has ordered an inquiry into the conduct of the Sheikh of Negadeh, and, if the charges against him are substantiated, that he be punished. His Excellency, in a recent communication to the Secretary, writes: "I will take care that this promise is kept."

KURDISTAN.

Early in the year a communication from

the American missionaries in Persia was forwarded by the Secretary of the Persian Branch of the Alliance to the Council, asking them to call the attention of the Archbishop of Canterbury to the intolerant action of the Nestorian Patriarch of Oroomiah. On the alleged pretext that he and his people had been placed under the fostering care of the Archbishop and of the Church of England, the Patriarch proposed in future to exclude all other preachers of the gospel from among his people. Several native Nestorian preachers had been seized, treated with marked indignities, robbed of a sum of money, and then expelled from the mountains. The memorialists stated that for nearly half a century the American mission had laboured to improve the condition, both spiritual and temporal, of the Nestorian people, and pointed out the hardship of the proposed expulsion. The memorial was forwarded to his Grace, with a respectful request that he would oblige the Council by writing a letter on the subject to the Nestorian Patriarch, Mar Shimoon. Your Council have the pleasure to announce that the Archbishop, in that catholic spirit which eminently characterizes his Grace, at once addressed a letter to the Patriarch, calling his attention to the charges, and appealing to him in these words: "We cannot believe your Holiness has given sanction to such proceedings, and we pray your Holiness, for the Lord Jesus Christ's sake, to use your influence to restrain those who act in your name, to secure that the American missionaries and their followers are treated with that kindly Christian courtesy which they fully deserve."

LORD'S-DAY OBSERVANCE.

It will be remembered that among the gratifying results of the General Conference of the Alliance held in Geneva some years since, was a movement commenced by the Committee of the Alliance in that city, with a view to promote a better observance of the Sabbath throughout Switzerland. In consequence of the success with which it has pleased the Lord of the Sabbath to crown their efforts, a congress was held last year of representatives of different societies interested in the object, when a resolution was unanimously passed for the formation of an International European Federation for promoting the sanctification of the Lord's day. The Council are happy to report that this united organization has been actively engaged in prosecuting this most important work, and that a recent meeting of delegates from European Committees has just been held in Geneva, an account of which will be presented to this Conference.

UNITED PRAYER.

Your Council have again to report with devout thankfulness the continued and increased interest manifested in the observance of the Annual Week of Universal Prayer at the commencement of the year. The demand for copies of the circular invitation issued annually by the Council continues to increase. Communications since received from various countries furnish many interesting features in connection with the observance of this hallowed season of united supplication, and its happy results in the increased harmony and co-operation of Christians brought together for united prayer at the opening of the new year. In several places on the Continent thousands assembled daily during this Week of Prayer, glad thus to be found in sympathy with believers, and united with them in supplication for blessings of common need to families, to nations, and to churches.

The invitation of the Council of the Irish Branch for a day of special prayer for Ireland again met with a warm response, not only in the sister isle, but in this and other countries. The central meetings held in Dublin were characterized by great earnestness.

The Committee of the Sunday-school Union having issued a special invitation to united and universal prayer for Sunday-schools, your Council have had much satisfaction in seconding the efforts of that Committee by circulating the invitation through the home and foreign branches of the Alliance.

HINDRANCES TO THE GOSPEL IN ITALY.

The attention of the Council has been called to the divisions and unfriendly rivalries which unhappily appear to have sprung up among Evangelical Christians in Italy, hindering, it is feared, the progress of the Gospel in that land. With a view to obtain full information on the subject, and to assist in promoting more cordial union and co-operation among those who are engaged in disseminating Gospel truth in Italy, the Council have thought it advisable to ask three of their brethren, whose names carry with them the respect and confidence not only of the churches to which they belong, but of the Christian world at large, to visit different centres of Christian activity in that country, in the interests and for the promotion of Christian union.

It is distinctly understood that the object

of the proposed deputation is not in any way intended to interfere with Church order, or the various forms of denominational action, but simply to promote the increase of Christian love, fraternal intercourse, and friendly co-operation among Evangelical Christians confronted by an ancient and formidable, but united and common foe. The proposal has been most cordially received by Christian friends throughout Italy. The deputation intend leaving for Italy next month, and are commended to your prayers that the grace and wisdom of the Holy Spirit may accompany them, and that the great Head of the Church will follow with His blessing their important mission.

OBITUARY.

The Council cannot close their report without adverting to some honoured brethren who, since the last Annual Conference, have ceased from fellowship with us on earth, and have been gathered to the higher communion and perfect love of the heavenly state. Among these may be mentioned the Hon. Wm. Ashley, for many years one of the Vice-Presidents; Sir Titus Salt, Bart., the Rev. S. Shoobridge, Edward Dawson, Esq., and Richard Mullings, Esq., members of the Council; also John Sperling, Esq., Hy. Spicer, Esq., General Lake, the Rev. Wm. Chawner, J. B. Shand, Esq., Geo. Moore, Esq., and Geo. Dobree, Esq. Special reference should also be made to the death of some members of foreign branches—the Rev. Dr. Tholuck, Halle University, known by his many able biblical works. He took part in the formation of the Alliance, and assisted at several of the General Conferences held in the capitals of Europe. His warm attachment to the Alliance was shown by his presence at the Amsterdam Conference when far advanced in years and in feeble health. Pastor Jayet, the honoured President of the Swiss Committee, another of the "standard bearers," has also passed away.

These and many other friends of Christian union have departed from us, and while gratefully cherishing their memories, your Council feel that the most solemn and urgent motives should induce every member of this Alliance not only to remain faithful to its holy cause, but with increased zeal to sustain it in the high position which it has been called to occupy.

FINANCE.

Your Council present, by their esteemed Treasurer, the cash statement for the year ending 30th of June last, which shows a satisfactory position of the finances, and that the receipts during the past year, by a careful management, have been adequate to meet the expenses.

CONCLUSION.

The Council, in presenting this brief *résumé* of their proceedings throughout the past year, are conscious how very imperfectly it indicates the general work and usefulness of the society. The value of the bond of union cemented and strengthened by intercourse, correspondence, mutual sympathy, and aid among Protestant Christians of various nationalities and by different sections of the truly Catholic and Apostolic Church, would be difficult to estimate or define. In not a few instances the indirect results of the society are large and important, as well as the more direct and positive. Sufficient details are, however, given, it is believed, to encourage the friends of Christian union to go forward in the good work committed to their hands, and, by strengthening the executive of this Alliance by your prayers, by your counsel, and by your Christian liberality, to aid a cause which, without presumption, it may be affirmed, is scriptural in its principles, divine in its origin, world-wide and catholic in its extension, and practical in its object; remembering the words of our blessed Lord in His parting prayer: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Beloved brethren, the grace of our Lord Jesus Christ be with you all.

PROCEEDINGS OF COUNCIL.

A meeting of Council was held on Thursday, September 6; the Hon. and Rev. Edward V. Bligh, M.A., in the chair. After reading the Scriptures, prayer was offered by the Chairman.

The following persons were unanimously admitted to membership:—

Mrs. Shoobridge, London.
Admiral Nolloth, London.
Captain Henry Knox, Norwood.
Mr. Shaw, Ramsgate.
Colonel Leigh Lee, Ramsgate.
Mrs. Snee, Ramsgate.
Mrs. Palmer, Ramsgate.
A. Groves, Esq., Ramsgate.
Rev. D. Pledge, Ramsgate.

Rev. A. J. Bennett, Broadstairs.
Charles Welsh, Esq., Worthing.
Captain King, Worthing.
Rev. John Wood, Skipton, Yorkshire.
John Shaw, Esq., Barnsley.
Thomas Hedger, Esq., Hull.
A. Mowatt, Esq., Hull.
J. H. Hill, Esq., Hull.
J. A. Wade, Esq., Hull.
J. P. Bell, M.D., Hull.
Joseph Atkinson, Esq., Hull.
J. W. Holder, Esq., Hull.
J. Nobbs, Esq., Hull.
Francis W. Calvert, Esq., Scarborough.

OBITUARY.

The death was reported of Richard Mullings, Esq., of Cirencester, a member of this Council; also of John B. Shand, Esq., Cardiff; and the Rev. W. Chawner, Ryde.

The Secretary was instructed to convey to the families of the deceased the deep regret with which the Council have heard of their bereavement, and to express sympathy with the families in their affliction.

PROPOSED DEPUTATION TO ITALY.

The Secretary read extracts from letters received from Turin, Milan, Lucca, Rome, Genoa, Florence, Leghorn, Venice, Spezia, Naples, and other places, expressing approval of the proposed mission of members of the Council of this Alliance to Italy, and assuring them of a cordial welcome on arrival.

A conversation ensued, and it was proposed to defer definite arrangements until the beginning of next month.

PROTESTANT MISSIONS IN EGYPT.

The following letter from the Hon. C. H. Vivian, Her Majesty's Agent and Consul-General in Egypt, was read:—

"Alexandria, August 18, 1877.

"Sir,—I have to acknowledge your letter of the 8th inst., and beg you to convey to the Council of the Evangelical Alliance my sense of their kind and courteous recognition of any service that I have been able to render towards the redress of certain grievances complained of by the Protestant communities in Egypt.

"Cherif Pasha informs me that the Khedive has ordered an inquiry into the conduct of the Sheihk of Negadeh, and if the charges against him are sustained he will be punished. I will take care that this promise is kept.

"I have, etc.,
(Signed) "C. VIVIAN,
"Her Majesty's Agent
and Consul-General in Egypt."

PARIS EXHIBITION, 1878.

A communication was read from a member of this Council calling attention to the next great Exhibition to be held in Paris in 1878, and suggesting that steps should be taken with a view to secure a piece of ground for the erection of a building to be used by this society for religious services during the time.

The Secretary was instructed to take the opportunity of his approaching visit to Geneva, to make inquiries in Paris, and confer with the French Committee of the Alliance on the subject.

SPANISH BRANCH.

A letter was read from the Rev. Thomas L. Gulick, Secretary of the Branch of the Evangelical Alliance in Spain, asking for suggestions as to the best method for carrying out the objects of their union.

The writer, referring to a Spanish Evangelical Alliance Conference as much needed at the present time in that land, inquires whether aid would be granted to assist in meeting the travelling expenses of the missionaries, and of the native pastors under their direction, in attending such Conference. The sum of £50 or £60 would, it was thought, go far towards accomplishing the object.

The Secretary was instructed to express to Mr. Gulick the satisfaction with which the Council have heard of his appointment as Secretary of the newly-organized branch of the Alliance in Spain, and to assure him and the members of that branch of the affection and good-will on the part of the British Organization towards them, and best wishes for the progress of Christian union and fraternal co-operation in spreading the Gospel in that land. The Council will be very glad to learn that such a conference as Mr. Gulick indicates is about to be held, and will very favourably consider the question of rendering aid to meet some of the expenses.

DRAWING-ROOM AND OTHER MEETINGS.

The Secretary reported that he had held a drawing-room meeting at Worthing, in the house of the Rev. F. Cruse, Vicar; also at Ramsgate, in the house of George Maberly, Esq. The attendance at both meetings was gratifying, and new members were obtained. Mr. Davis had also held public meetings at Scarborough and Whitby.

SECRETARIAL VISIT TO HOLLAND.

The Secretary also reported that he had addressed public meetings in Amsterdam and Utrecht, and conferred with numerous friends in Holland, with a view to the formation of a Dutch Branch of the Alliance.